

A TYPICAL VIRGINIA MOUNTAIN CABIN. THE LADDER SHOWS THE WAY UPSTAIRS. See page 99.

THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

*Bishop Hare's
Thirty Years' Ser-
vice in South
Dakota*

THE most significant event in the domestic mission field during January was the commemoration of the completion of Bishop Hare's thirty years' service in the missionary episcopate. January 9th, 1873, in St. Luke's Church, Philadelphia, the Rev. William Hobart Hare, who for several years had served the Church as the Secretary and General Agent of the Foreign Committee, as it was then known, was consecrated Missionary Bishop of Niobrara, with the understanding that his work was to be done among the Indian tribes of what are now the states of South Dakota and North Dakota. A short time before, Mr. Hare, in a visit to the West, had become righteously indignant at what he had seen of the treatment accorded the Indians by white men. He returned to the East an advocate of the Indian's cause, and thoroughly convinced that the Indian's claim upon the Church and the Nation could not be set aside. Nor had he seen anything, as one of his friends has said, "to lead him to think that there was anything in the Indian problem to drive us either to quackery or despair." It was with the determination to render the largest possible service to the

Indians as an oppressed people, and to the Nation whose wards they are, that he entered upon his work. Looking back upon it from the vantage ground of thirty years, it is easy to see how great has been the progress of the Kingdom of God among these Indian people. THE SPIRIT OF MISSIONS has but recently given the figures, but they cannot be too often repeated; for, in the first place, even the best informed people do not fully realize all that has been done; and, in the second place, the figures, interesting as they are in themselves, stand for great and inspiring facts. It is easy to say that of the 25,000 Indians now living in South Dakota nearly 10,000 are baptized members of the Church, but these figures do not begin to convey an adequate idea of the wide gulf between the SiouX Indians of 1873 and the SiouX Indians of 1903. When Bishop Hare went to them they knew practically nothing of the Christian Gospel. To all intents and purposes they were as utterly heathen as people in Central Africa, and they were smarting under the sense of grievous wrongs inflicted by white men, whom they naturally assumed represented the Christian community. To-day, as each Sunday rolls by, these Christian Indians gather in ninety congregations, scattered over the Dakota prairies, to unite

in Christian worship by the use of the Prayer Book service translated into their own tongue, and under the leadership of priests, deacons, catechists and helpers selected from their own race. Bishop Hare has confirmed more than 6,500 Indians, and there are to-day living under his care nearly 3,500 communicants. But not all of the Bishop's work has been done among the Indians. As time went on, white people began to come to the Dakotas. Towns sprang up in the eastern and western sections of what is now the State of South Dakota, leaving the Indians on the wide prairie lands of the central section. Bishop Hare was quick to seize every opportunity for planting and developing the Church among the settlers, so that to-day there are over forty congregations of white people, several of them entirely self-supporting, and almost all of them contributing largely to the higher life of their several communities.

*How the Church-
men and
Citizens of South
Dakota
Honored their
Bishop*

IN view of such a record as this it was natural that the people of South Dakota should desire to commemorate the Bishop's thirty years of service among

them. Accordingly, many of the clergymen and laymen of the district, from both the Indian and white congregations gathered in Sioux Falls for a service in the Cathedral on the evening of January 8th, when the Rev. John H. Babcock, as President of the Standing Committee, gave an historical account of Bishop Hare's work. The service was followed by a reception attended by the Roman Bishop of Sioux Falls, and all the prominent clergy of the city. Bishop O'Gorman, when called upon unexpectedly for a brief address, paid a high tribute to Bishop Hare's work among the Indians, saying that he knew of it by actual observation. The Rev. Edward Ashley, one of the white clergy, whose service in the Indian field has been almost as long as that of the Bishop him-

self, then presented to the Bishop, on behalf of the Church in South Dakota, \$2,300 toward the erection of a gymnasium for All Saints' School. Mr. E. A. Sherman, on behalf of the citizens of Sioux Falls, presented \$1,100 for the same purpose. Having thus provided for All Saints' School, an enterprise near to the Bishop's heart, and to which he has personally given large sums, his Sioux Falls friends asked him to accept a small sum of money for his own use, exacting a promise that not one cent of it should be used for any purpose that could be called official. These gifts came almost spontaneously from people all over the district, who were glad to have the opportunity of expressing in tangible form their love of their chief pastor, and their appreciation of the years of devoted service which Dr. Hare has given to South Dakota, not only, as bishop, but as one of the foremost citizens of the state.

Many telegrams and congratulations were received by the Bishop, one being from the Governor of South Dakota, who said: "Please accept my congratulations. Your good work in the cause of Christianity and humanity is appreciated. South Dakota is justly proud of you." The Sioux Falls *Argus-Leader*, in extending its congratulations to the Bishop upon behalf of the whole body of the people of South Dakota, spoke of the warm admiration and personal regard felt for him by all good citizens of the state, both as a man and as a Churchman. "His sterling character, his broad, sympathetic, lovable nature, his generous, devoted, unselfish life, have commanded the strongest affection, not only from the communicants of his own Church but from the whole body of the people. And his wonderful services in extending Christianity, education and civilization among the Indians, in building up God's Church upon the prairies, in moving public and private sentiment toward higher ideals, exerting his great influence toward a higher standard of morals and manhood and the growth of pure knowledge, has laid all the people

of the state under profound obligations which can never be repaid, but which are keenly felt by all."

The commemoration of the anniversary ended on the morning of January 9th, with the celebration of the Holy Communion in the cathedral, when Bishop Hare presented at the altar the funds placed in his hands the evening before.

Dr. Lloyd's Election to the Episcopate **A**T a special council, held January 20th, 1903, the Diocese of Mississippi elected the Rev.

Dr. Arthur S. Lloyd, General Secretary of the Domestic and Foreign Missionary Society, to be its bishop in succession to the late Right Rev. Dr. Thompson. Dr. Lloyd has not yet reached a decision. Many intercessions will be offered that he may be rightly guided. "The years of his secretaryship," as *The Churchman* remarks in commenting on the election, "have been years of steady advance in the growth of the missionary spirit at home, in the extension of the work in this country and abroad, in the wider circulation of missionary literature, and in larger giving for missionary support."

What Might be Done for Central China **W**E ask careful study for the plan of campaign in the District of Hankow, as Bishop Ingle

has outlined it in this number. The statement is essentially a statement for men—for busy men, and for business men. To examine it is to have a deepening conviction that the Hankow work is under far-seeing, patient and practical direction. Bishop Ingle's plans are based upon ascertained facts and actual needs. Every man of affairs will appreciate the advantage, first of all, of formulating such a scheme of development as a goal toward which the foreign and native staff may jointly work, and then of placing it before the Church, that home Christians may gain some conception of the real statesmanship and strategy dis-

played by their representatives abroad, and, as one result, give them adequate support. No one who remembers that Bishop Ingle has but eleven foreign clergy on his staff, while his diocese contains more people than the United States, can question the wisdom or the reasonableness of asking for five more men in orders. They will not be used to relieve others, already hard-worked, but to open new stations. No one who reads Dr. Woodward's article in this number on a day in a Chinese hospital and a physician's work therein, but will endorse Bishop Ingle's request for six physicians, that medical work may be enlarged at two points and extended to four others. No one who realizes even faintly the moral and spiritual needs of Chinese women and the sorrows of their life, but will say that the means should be provided for the Bishop to have the four women helpers he needs. There are hundreds of men and women in our home parishes, who, if they but stopped to think it over, might make operative their ability to support one or more of these new workers by the will to do so.

Necessary Additions to the Permanent Plant **B**ISHOP INGLE asks for \$61,000 for land and buildings. Doubtless that sounds like a great deal of money. But if the working force is to be increased, and if the mission is to be extended, additions must be made to the permanent plant. That is an axiom in every-day business life. Somehow we are prone to apply one standard of expenditure to the mission field and quite another to the home parish. We venture to say that the total amount for which the Bishop asks is far less than has been put into a single church building in each of a dozen or more places within the last year, and less even than the amount spent upon the decoration or improvement of others. We have no intention of deprecating large expenditure for buildings for Christian worship and work. While as a people we are building homes, which in

costliness, and commercial edifices, which in size, far surpass the buildings erected to the glory of God, no just man will cavil at any wise expenditure that will add to the beauty and majesty of our churches and the dignity of their worship. But here again the necessity for due proportion must be kept in mind. The \$61,000 Bishop Ingle asks will provide property, and build churches, schools, hospitals and homes in eight centres of Chinese life, eight strategic points from which that life may be leavened with Christian teaching. How better could we commemorate the earthly service of one who has now entered into the fulness of life, than by giving \$12,000 for the enlargement of Boone School? Or by giving \$5,000 for the equipment of the recently opened station at Changsha, the heart of the great province of Hunan? Or by giving \$7,000 for the hospital and house at Shasi? True enough, these places are only names to most of us, but they teem with life—life that knows not God, but that needs God, in order that its shadows may be lightened, its pain relieved, its present ennobled and its hope enlarged.

*All Sorts and
Conditions
of Men*

PEOPLE who think that the Church, with her Prayer Book service and her orderly ways,

is hardly qualified to meet the wants and guide the life of simple and rude people, should be asked to read articles like those of Dr. Driggs upon his experience of ten years at Point Hope, and of Mr. Neve upon the results of carrying the Church into the heart of the Virginia mountains. Here are two fields of service as diverse as could well be imagined; one among a people of aboriginal stock, and absolutely without Christian heritage or training; the other among people descended from virile English and Scotch ancestry 200 years ago, but who, because of seclusion and neglect, have forgotten much that is best in their inheritance. Yet the Church renders effective service to Eskimo and mountaineers alike. She

carries to them new light, new learning, new ideals and new life. What has been done, and is being done, at Point Hope and Lost Mountain, is being done in many another quarter of our land. Mrs. Hughson's article, for instance, on "Christmas in the Asheville Mountains," is another illustration of the difference the coming of the Church makes in the lives of otherwise forgotten people. Ten years ago the very name of Christmas was almost unknown among these eternal hills which bore silent testimony to the majesty of their Creator. The significance of the Christmas joy was quite unrealized. But again the Church comes to a scattered people, through the service of devoted men and women, and the result is a vast change in the life of a whole community. Knowing as we do, from personal observation, how great that change has been, we record with great regret the burning of the Morganton rectory, the centre from which all the work in these interesting mountain missions was directed. A rectory in the mission field, it should be remembered, is much more than a dwelling for the missionary and his family. It is really a parish house and administration office; and beyond that it gives to many people a higher ideal than they ever had before of what a Christian home can be. Realizing this, no one can doubt that the Morganton rectory should be speedily replaced, even though to do this involves much self-denial in the mission and some help from without.

*A Week of Prayer
for Foreign
Missions*

THE tenth annual Conference of the Officers and Members of Foreign Mission Boards in the United States and Canada met in New York January 14th and 15th. The aim of the conference is to bring together a limited number of those who may justly be considered experts, for the careful consideration of methods for furthering the missionary enterprise. Among the subjects discussed were—"The Bible Society and

the Translation of the Scriptures"; "The Relation and Value of Philanthropic Activities to Evangelism"; "The Native Church—Its Care and Self-Support"; "Apportionment to Churches of the Missionary Budget." A paper on this subject was read by the Rev. Dr. Lloyd. The most important action taken by the Conference was its decision to ask all Christian people in the United States and Canada to join in a week of special prayer for the non-Christian world, for the men and women who are giving their lives to missionary work, and for the wider recognition by Christians everywhere of the duty and privilege of sharing more fully in the great task of world evangelization. The period selected for this year is April 5th to 12th.

The Chinese and Christianity WITH regard to the contention of Mr. Francis H. Nichols in the December *Atlantic Monthly*, that "Chinese dislike of Christianity" is due to a process of denationalization, which is, he says, inaugurated and maintained by the missionaries, at least two points should be made clear. The first is this: It is inaccurate to speak without qualification, as Mr. Nichols does, of "Chinese dislike of Christianity." That dislike does exist in some sections, particularly in official circles, is true, but the reasons for it are for the most part obvious. That the great mass of China's millions dislike Christianity is not true, because they know nothing, or very little, of it, and can, therefore, neither like nor dislike it. Between these two groups stands a third, constantly increasing in numbers and in influence, and including many of the more progressive officials, gentry and merchants, besides many of the common people. They entertain a high regard for Christian teaching, even though they have not become Christians themselves. They have seen the good results of that teaching in the lives of individuals and of communities in their own land. They recognize the value of the philanthropic and the educational,

as well as the evangelistic, work done under Christian auspices, and they are able to distinguish between the missions and the good they do, and the political aggression of the nations from which the missionaries come. How else can we account for the ready gifts of Chinese officials and other gentlemen to the funds for the new buildings at St. John's College, Shanghai, and Boone School, Wuchang, to take only two instances among many? They are distinctively Christian institutions. Daily attendance upon Christian services is obligatory for all students, and every right effort is made to aid them to understand the power and the reasonableness of the Christian faith. Mr. Nichols, however, admits practically no exception to the statement that "all through the Empire to-day there prevails a spirit of hatred and antagonism to Christianity."

The Necessity for Discriminating Among Missions and Missionaries THE second point to be borne in mind is the necessity for discriminating between the missionaries themselves. This Mr. Nichols fails to do. He cites extreme cases as typical. For instance, he supports the statement that "a missionary, as a rule, likes to be hated," a statement which bears on its face the marks of its own inaccuracy, by recounting a conversation with a missionary in "an isolated little town," who in reply to an inquiry as to what progress he was making, answered: "Oh, of course they hate me. If it were not for the protection insured me by treaty I should have been driven out long ago; but the Lord of Hosts is on my side, and I revile them in their sin." We are not prepared to accept Mr. Nichols's estimate that "there is something magnificent and even sublime" in such an attitude as this. On the contrary, it strikes us as being utterly un-Christian in its arrogance and self-sufficiency. We all know that man; he can be found at home as well as in China. It is needless to say he does not represent the attitude of the mis-

sionaries of the Church, or of the larger Christian bodies of this country or England. Unfortunately, his remark does represent the attitude of a certain element among the ultra-Protestant denominations. So, too, most of the instances of what Mr. Nichols calls "the denationalizing effect of missions," do not apply to the work of our own Church. We may as well frankly face the fact that the leaven of Christian truth introduced into a land like China inevitably means a certain degree of denationalization, if by denationalization is meant the abandoning of many deep-rooted and widespread practices and beliefs. To assume that the Christian faith could be grafted in some mysterious way upon Chinese life and leave that life totally unchanged in its everyday expression is to assume the impossible. It was not so in the early days of the Christian era, and the first Christian missionaries were condemned as men who "have turned the world upside down." Translated into Mr. Nichols' phrase, this means that St. Paul and those who taught with him were introducing the process of denationalization.

China's Need of the Gospel MR. NICHOLS contends as vigorously as anyone could that "China needs the Gospel . . . far more than she needs anything else. Until she is truly converted to Christianity, she can never take the place among the nations of the earth to which her great resources, her vast population, the age and civilization of her people entitle her." But the missionary, Mr. Nichols says, is imbued "with the idea that a Chinaman cannot be a Christian unless his Christianity finds expression in exactly the same forms and observances that it would in the land from which the missionary has emigrated." The missionary teaches, so Mr. Nichols claims, that the Chinaman's ancestors are "living in a fiery lake" and that he himself "is incapable of noble aspirations or of any real good." Moreover, it is claimed that

the veneration of his ancestors is discouraged, and that everything possible is done to humble his pride in his country; and finally, that mission schools turn out Americanized or Anglicized Chinese, who have been brought up to accept the softening influences of foreign customs.

*As to the Church
and Chinese
Customs*

IN answer to all this, it may be said that, so far as our own mission in China is concerned,

its consistent custom is to retain as many as possible of the native practices and to conform in every way to native preferences, when such practices and preferences are not incompatible with Christian living. Space fails us to go into detail, but we make the broad statement positively, and are prepared to substantiate it. Again, it is not the custom of Church missionaries to stigmatize the Chinese as "heathen," or to determine the present condition of those who have died without the opportunity of hearing the Christian Gospel, or to pronounce judgment upon those who, to-day, having that opportunity, neglect it. Our missionaries take the perfectly reasonable and reverent position that a just God will deal justly with all His children. So far from discouraging veneration of ancestors and the endeavor "to keep unsullied an honored name," the missionaries of the Church teach just the contrary. All Saints' Day is one of the most widely and impressively observed of the feasts of the Christian Year. The celebration of the Holy Communion is always followed by a visit to the neighboring cemetery to decorate the graves of the foreign and native Christians. But this endeavor to teach veneration of those who have gone before, and conformity to the good example of their lives, is very different from the actual worship of ancestral tablets. It is ancestor worship in its material form which brings about so much of the damaging rigidity of Chinese social life, and produces the condition described by Mr. John R. Mott when he

said that China is a land in which "the living are still in the grip of the dead." Bishop Graves's article on "The Perversion of Filial Piety," printed elsewhere in this issue, comes to hand, almost by chance as it would seem, to emphasize the real character of ancestor worship and the customs it creates and fosters. Surely no candid person can read of this occurrence, and believe as Mr. Nichols apparently would have us believe, that ancestor worship is a beautiful and helpful feature of Chinese life which the missionaries do wrong to discourage.

*As to the Methods
of the
Church Schools
in China*

WHATEVER may be the denationalizing effects of some schools, we know that in our own mission as few

changes as possible are made in the non-essential customs with which the boys and young men have been familiar in their homes. They wear Chinese clothes, eat Chinese food, sleep on Chinese beds and are taught Chinese history and classics. Indeed, the classics of Mencius and Confucius are used for class instruction so far as they are in accord with Christian morals. It is the constant endeavor of the schools to enable the pupils to put into practice the high ethical principles which Confucius taught, and then to vitalize these principles by the power of Christian faith. Thus their aim is not at all to train the Chinese youth into an American or an Englishman, but to make him in the best sense a good Chinese citizen and patriot. Anyone who is at all familiar with the writings of the St. John's College students, as they appear from month to month in the *St. John's Echo*, will quickly detect how successfully St. John's does its work along this line.

*What the
Missionaries
Really Do*

WE repeat, then, that while Mr. Nichols's point is not without some justification, it does

not apply to the work of our own Church. An attitude of discrimination cannot be too frequently urged whenever missions and missionaries are under consideration. The missionary campaign, like every other enterprise, has many varied phases, and missionaries, like all other people, are of different kinds. For the missionaries themselves, Mr. Nichols has only the highest opinion. The stories of missionary looting he calls "outrageous," as well as "the charge that missionaries are, as a rule, men of little education and of less than average ability, who are enabled by their calling to live in China amid a luxury that would be impossible for them in any occupation at home. In wretched little Chinese houses in the towns of Shansi and Shensi, that are visited by about one white man in two years, I have had the honor of dining with missionaries who were graduates of universities, who could have filled any pulpit, or who could have graced any assemblage in New York or London. . . . Of all the missionaries with whom I came in contact in the interior, I did not find one who was not both brave and honorable, or who would not willingly have given his life in the cause of the Christianity in which he believed." Even Mr. Nichols himself, much as he deprecates what he conceives to be the practice of all missionaries, recognizes the necessity of far-reaching changes in Chinese social life, when he says: "Just as in the march of all civilizations fallacies have been overthrown only by attacking the ideas on which they were founded, so we can never hope to modernize the Chinese until we meet them on their own ground and successfully controvert their reasons." We venture to say this is just the attitude our own missionaries are taking—meeting the Chinese on their own ground, and trying, while giving all respect and credit to national customs, to show them the better way, when those customs result, as they so often do, in the limiting and debasement of human life.



POINT HOPE ESKIMO ON THE U. S. REVENUE CUTTER BEAR

What the Church Can Do for a Rude People

SOME RESULTS OF TEN YEARS' WORK AT POINT HOPE,
ALASKA—FAMILY PRAYERS IN AN *IGLO*—HOW THE ESKIMO
KNOWS WHEN SUNDAY COMES—WHAT SOAP AND TOWELS DO

BY JOHN B. DRIGGS, M.D.

ONE of the most agreeable things in the life at a mission is the privilege of looking ahead, and making plans for that which is to be accomplished in the future, not for one's self, but for the benefit of our less fortunate brothers. So to-day, as I look back to those earlier times, when these Eskimo at Point Hope were a wild and pagan people, isolated from the outside world and living in their primitive simplicity, and then note the changes that have occurred since the introduction of Christianity and its civilizing influence among them, I cannot help but feel that the privilege of looking ahead in the past and making plans for the work that was to be accomplished in the future has borne fruit, and benefited these people in every respect.

One of the greatest benefits has been derived by the women. Formerly when

their children were born, they were forced to live in a snow house, where the new arrival would first see the light of day, and the mother and child would be isolated from the rest of the tribe for several months, or until the whaling season was past and the snow had melted from the ground, for by a tribal law, if any one came in contact with either the mother or child, they were placed under the superstitious ban called by the natives *karuktoah*, and therefore could not go on the ice for either the whaling or sealing season.

There must have been a great amount of suffering among these people, but fortunately much of that is now past, and the superstitious ban has given away under the growing enlightenment of the people. The mother has now a far more comfortable time in a small *iglo* provided for the occasion, and her friends are allowed to visit her without fear of

being placed under the *hoodoo*. She can return to her own home as soon as she wishes, or need not leave it at all. The same law used to be enforced concerning all deaths, and the dying one was placed out of doors to breathe his last, the family being placed under the ban. That superstition is now gone, too, and the friends can call and offer their sympathies to the bereaved. Polygamy, which formerly was common, is now practised no more. Thus all along the line the status of the woman has become much improved.

A practical result of the beneficial work accomplished by the mission station has been fully illustrated within the last three or four years. On my first arrival here, the people could not speak or understand a word of English. I received a note from an officer in the United States Navy, warning me that these were a wild and lawless people.

To-day, the prospectors can travel in perfect safety throughout Eskimo land, and, although they may not know a word of the native tongue, yet they can easily make known their wants or inquiries, using English as their medium of communication, and they will be understood by many of the younger people. Hundreds have done so within the last three or four years, and it is the missionaries as pioneers who have opened the way and made the road much easier and safer for them.

One prospector, in relating his experience, said that, while travelling alone, he had come across an isolated *iglo* far away from any settlement, and on hearing strains of music had gone inside and found that the family were holding their simple Sunday services, singing Gospel hymns, accompanied by an accordion played by one of the children. It made him feel ashamed of him-



THE POINT HOPE MISSION. DR. DRIGGS'S HOUSE IN THE FOREGROUND.
COMBINED CHAPEL AND THE SCHOOL IN THE DISTANCE

self to think that he had forgotten the day of the week and the teachings of his childhood, while the Eskimos, even in their isolation, had kept track of the time and were properly observing the day. So it is all through the land of the Eskimos. No matter how isolated the village or *igloo* may be, yet, with a sheet of paper and a lead pencil, the head of each home makes a short mark for each day and a longer one with a cross at the top for Sunday, and in that way keeps track of the time and knows when the Lord's Day has arrived. It is but a few years back that the people knew nothing of time and the days of the week, but those natives that have learned from the missions, have in their turn travelled through the country, and have taught the other Eskimos who have been less fortunate.

Then the barrels of Christmas gifts, sent by the Woman's Auxiliary have stimulated the people, so now they pride themselves on being much neater and cleaner than formerly. It is not so long ago that they knew nothing of washing themselves, but the introduction of soap and towels has changed that, and, what with the clothing that I have been enabled to give away, their general appearance and personal comfort have been much improved.

Even in their homes, they are trying to introduce innovations. Instead of holes cut through the floor for an entrance, they have introduced small doors, which to one who knows the discomfort of going in and out of the old *igloos*, is quite an improvement. Not one of the old homes which were here on my first arrival is left standing. All the *igloos* are new, but the people are under a great disadvantage in building their new

homes, from the lack of material to work with. They have no boards, and consequently have to use drift-wood. Even with that material, they have to study rigid economy, as the wood is scarce, but little having been thrown on the beach in several years.

Each improvement that I note among the people, no matter how small it may be, I hail with pleasure, for I know that it means the hastening forward of the work that the mission wishes to accomplish—the thorough introduction of Christianity and the enlightenment and the improvement of the condition of the people.

Editor's Note

The Point Hope mission sadly needs a new building for the combined chapel and school-room. The present St. Thomas's chapel is old and has been so badly shaken by the Arctic gales that cracks in the walls open it to the winter storms, and it is no longer possible to heat it properly. It is not an infrequent thing for Dr. Driggs to have to stop while conducting services or speaking to the people on Sundays, to break icicles from his mustache. Most lay-readers and clergymen in this country would agree with him that it is not conducive to the comfort of the speaker or to reverence of worship to have the congregation constantly stamping their feet in order to keep them warm, as is at present necessary, and even Eskimo children are not beyond feeling annoyed by having the ink freeze on their pens while they are trying to master the difficult art of writing. The doctor does not say just how much will be needed to erect a new building, but probably \$1,500 or \$2,000 would be sufficient.

Early in 1890 Lieutenant-Commander Stockton, U. S. N., called attention to the unhappy condition of the Eskimo at Point Hope. They were entirely without moral influences, and were exposed to the contaminating contact of the few white men who landed from the whaling ships. The Board of Managers determined to do something in their behalf, and John B. Driggs, M.D., of Wilmington, Delaware, having volunteered for the service, was appointed. He reached Point Hope July 11th, 1890. Since then he has had but one furlough in the United States, although his station is one of the most isolated in the world, with but one mail a year and no companionship with white men.

With God in the Philippine Islands

I.—After Four Months

BY THE RIGHT REVEREND CHARLES H. BRENT, D.D.

IT is not easy to think soberly, to write with a steady hand, to preserve a true perspective, as long as one is under the inspiring spell of novelty. After four months the hills of difficulty still glow with a promise that common sense warns us must die away, or, at any rate, change its hue, before we can do our best work. It may be a good thing that I should happen to begin this letter at a moment when a failure due to imprudent caution stares me in the face. Owing to unwise conservatism on my part, the Church has lost an opportunity of gaining a legitimate foothold among the natives in one of the Visayan Islands. Such an experience helps to clear the mind of mirages.

The need and the opportunity for work among the English-speaking people in the islands is quite as great as I imagined it would be; and the response to our efforts in this direction has been gratifying. The Rev. H. R. Talbot is in charge of the temporary chapel (St. Stephen's) on Calle Nueva, Ermita, the suburban district, where probably a ma-

jority of the Americans live. The congregation at the Sunday morning service is ordinarily very good; but it is hard to get people out to a second service. A word of explanation is called for in this connection. Unless one has a conveyance of his own, it is practically impossible to get from place to place in this city of magnificent distances.

Rumors of indifference to church-going among the Americans in the islands have doubtless reached home; and they are partially true. But there is no doubt that a street-car system in Manila would make a marked difference in the size of the city congregations. I fear, however, that

our release from bondage to erratic *cocheros* and chance *carromatas* is not nigh at hand.

The routine of parochial life is much the same here as it is at home. It has the same quiet joys and the same petty trials, which seem to act as a bond uniting us to the old days and sacred associations. When the familiar Advent hymns, sung by little white cassocked choristers, and the stirring Advent



EN ROUTE TO THE PHILIPPINES
Bishop Brent, Governor Taft and friends on the "Prinzess Irene"

prayers rise heavenward, space and time lift their bars, and the Church in the mission field and the Church in the home land become an undivided whole. It is somewhat difficult, perhaps, to get the sentiment of this Church season under waving punkahs; and when Christmas comes and we fling our carols upward through summer skies, something of the Christmas feeling will be wanting.

But it may be that our loss will be a gain. In the absence of some of the emotional and accidental joys that up to now have been ours, we may be impelled to seize with undistracted mind and pure devotion the Christmas Gift which stands out all the more grandly because it has been robbed of that setting which hitherto has held our

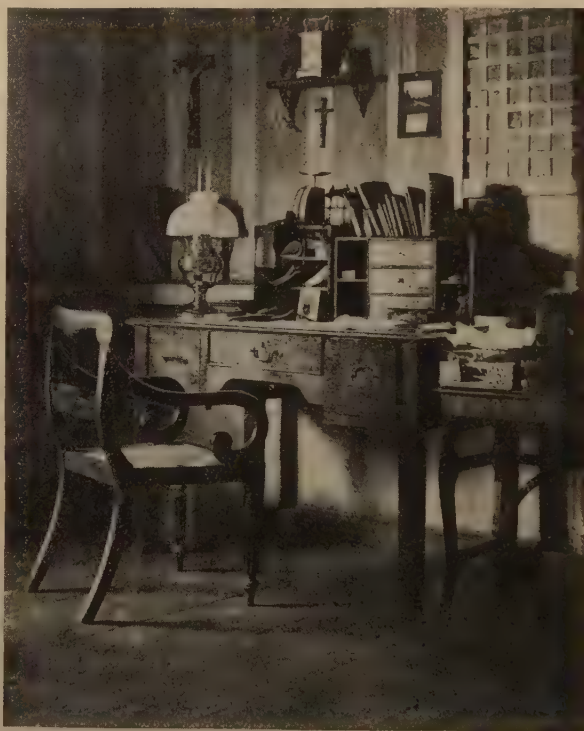
attention in more than due proportion. We are to have a Carol Service on Christmas Eve; and on Christmas Day there will be two celebrations of the Holy Communion—at seven and at half-past ten.

The Rev. W. C. Clapp, and, in his absence, the Rev. Irving Spencer, have been holding service every Sunday afternoon at the Civil Hospital, which is visited weekly both by the clergy, and also by Mr. Wilson, concerning whose

solicitude for, and faithfulness to, the sick, the distressed, the unfortunate, too much cannot be said.

Interest is centred for the moment in the new property which we have just acquired to the satisfaction of every one. It is about three acres in area, well situated for our purposes, and with a carefully protected title. One end of the land is high, and will need no filling;

although the other end demands considerable elevating before it will be ready for building. The cost of this property exceeds somewhat the value of the two lots which we hold elsewhere; but the difference is inconsiderable in view of the additional space that we gain, to say nothing of the advantage of having all our hold-



THE BISHOP'S OFFICE

ings consolidated in one spot. It is our expectation to sell the lots on Calle Nueva and Calle Nozaleda as soon as feasible, unless it is deemed a wise and economical move to erect a bishop's house on the latter. Rents are so exorbitant as almost to compel us to take this step. As two of the clergy and a lay worker share my house with me, it will be broadly advantageous to have a fixed domicile, though this latter consideration is of secondary importance.

A building committee has been formed of representative men. On it are two Filipinos, Senors Santos and Manuel Javier, whose faithfulness to our work since the days of Chaplain Pierce is most gratifying. We hold our first meeting in a few days to take in hand the construction of a Cathedral House suited to the needs of the situation. The fund of \$25,000, contributed through the open-handed generosity of Mr. and Mrs. George C. Thomas, is to be expended on this building, which will comprise a gymnasium among other facilities to meet the needs of young men. As soon as the building has been completed we purpose abandoning our temporary chapel and holding services in the main hall of the Cathedral House

until such time as the cathedral itself may be ready for occupation.

The architect of the cathedral (Mr. R. C. Sturgis) is at work on plans; and at the earliest possible moment we hope to break ground for a structure, which we trust will be such an object lesson of generosity, trust and simple faith to the Filipinos and the American residents alike that it will preach to them that daily, unobtrusive but eloquent sermon which makes every noble and

worthy house of God a Sacrament of Divine strength and peace. The material of the cathedral will probably be steel and concrete, with a free use of the splendid native woods, which surpass in beauty anything I have ever seen—especially the *nara*, the *camgon* and the *molave*. My ideal for the cathedral, which is a monument of self-sacrifice, consecration and patriotism, is that it

should be a centre of unity for the national and other religious aspirations of the inhabitants of these islands—the home of true catholicity in the widest sense of the word, and of that higher patriotism that lifts a constructive hand in response to the cry of every human need. I long for the day when I shall see its tower pointing heavenward



A LOOK THROUGH THE SETTLEMENT HOUSE FROM THE DINING-ROOM TO THE DISPENSARY

and hear its walls resounding with prayer and praise.

I have been asked by some, Why erect so expensive a building? You could establish a hospital or large philanthropies with the money. There is but one reply. Even at the high pitch which human development and utilitarianism have reached to-day, devoted love will persist in breaking the alabaster box of ointment upon the head of Christ instead of selling it and distributing the

proceeds among the poor. God defend us from the day when such love will cease!

On Sunday week we hold our first Confirmation. It is to be in St. Stephen's Church. I had hoped to reach Jolo before this to confirm some candidates prepared by Chaplain Brander. My trip was arranged, but at the last moment I was obliged to defer it on account of matters of moment which demanded immediate attention. Now I can hardly hope to reach there before January at the earliest.

Our Standing Committee is composed

with the pastoral responsibility involved. He has been twice over the vast railroad system of Luzon, a distance of 125 miles—don't smile, my friend; if you ever travel over the road you will find it as I have described it—and is ministering to the many Americans and Englishmen in army, civil and business life scattered through the towns and *barrios* between here and Dagupan.

December 7th I spent in Caloocan, a small village a few miles out of Manila, where the railroad workshops are, and established a mission among the English-



THE SETTLEMENT HOUSE IN THE TONDO DISTRICT

of the Rev. Messrs. Clapp and Staunton, Mr. Fullaway (Treasurer) and Colonel Whipple,* a son worthy of his father, the late Bishop of Minnesota.

A mission has been started at Cavite, which, largely through the active interest and generous help of Chaplains Silver and Pruden, is well under way. It has a small Sunday-school, and service is held every Sunday morning in the old convent, where a congregation of from forty to seventy-five gathers. Mr. Spencer is taking oversight of this work, together

speaking population of the district, among whom are a number of sturdy Church-of-England folk who welcome the ministrations of the Church with outstretched arms. There is an army post in Caloocan composed chiefly of Macabebe scouts. The officers are American, and I found in the person of the wife of the major in command a former member of the Church of St. John the Evangelist, Boston, where I spent the earlier years of my priesthood. We shall hold service only once or twice a month in Caloocan at present, starting with a congregation of about fifteen or twenty.

* Just before the receipt of this article the Manila cable dispatches announced Colonel Whipple's death.

Thus far I have said nothing about work among the natives. Perhaps I can best begin by telling of the Settlement House and its residents. We were fortunate in securing in the Binondo district, which is situated on the other side of the Pasig from the church, a building admirably suited for what we had in mind. The accompanying pictures are more eloquent than any description I could give. I secured a lease for two years on reasonable terms, by the expiration of which period we shall know whether or not we are in the right loca-

The formal opening of the house is fixed for December 30th, by which time we hope to have the dispensary in working order. A number of the leading physicians have offered their services in medical and surgical work, among them being two Filipinos of standing and ability. At first, so we are told, we shall meet with suspicion, but when once the confidence of the people has been won, the chief danger is that we shall be flooded by more work than our force can handle. The need of just that kind of ministrations which skilled Christian



CALLE MAGDALENA, ONE OF THE STREETS NEAR THE SETTLEMENT

tion. If it proves that we are, there is a piece of land next door to the present building which would make a fine place for such a permanent house as we need.

Miss Waterman is in charge of the house; Miss Osgood is laying the foundations of the Kindergarten of the Holy Child; Miss Thatcher, a nurse, is to serve the physical needs of the Filipinos in connection with the Dispensary of Luke the Beloved Physician. Mr. and Mrs. Spencer are also residents at present, together with Mrs. Staunton, whose husband has gone to Bagnio, Benguet, to prepare for work among the Igorrotes.

hands alone can give impresses even a careless observer, as he walks through the districts populated by the poorer Filipinos.

Miss Osgood has already won her way to the hearts of the children who troop in every night to put themselves under her instruction. Night before last, when I took dinner at the Settlement, at the appointed hour a party of expectant boys arrived. A few minutes later a large detachment of them went home. Upon inquiring why they were dismissed, I was told that their *camisas* ("shirts" is the more familiar name; but you will

agree with me that it is not nearly as attractive as *camisas*!) did not pass muster and they had been invited to go home for clean ones. They soon reappeared with fresh garments on and, if quietness implies happiness, those lads spent a happy evening. As yet the kindergarten work has not fairly begun, as the material has not arrived. We are looking for it before long.

None of us feels that we know much about the native character. With commendable energy the residents at the Settlement are struggling with the "*aug*" and the "*mauga*," the "*ay*" and the "*na*" of Tagalog, leaving me far in the lurch. I get both impatient and sad because I am unable to speak the tongue of the people. It is the only way to reach and win them—to become one with them in language and life. The approaching Feast of the Nativity reminds one that God reached man by settling, so to speak, among the sons of men, and reaching them through the medium of their own life, appealing to them in their own language. Who would venture to improve on God's way?

Mr. Clapp has been in Panay for the past month, at Iloilo and Capiz, looking up the prospects in the latter place of work among the native population. In a letter received from him to-day, he feels uncertain what to recommend. There *was* an opening some weeks back, but whether a legitimate foothold is still presented is open to doubt. He is going to confer with the Baptists in Jarro, who have made plans to begin work in Capiz; if they carry out their purpose we shall withhold our hand.

The Rev. J. A. Staunton is by this time in Bagnio, Benguet. This Province is situated on high land in the interior to the north, and is peopled by "*infeles*," who, for the most part, have not been touched by Christianity. The Igorrotes are difficult to reach because their communities are small, and ill-

treatment under Spanish rule has made them shy and suspicious. But they are people of some capacity and Mr. Staunton is going to see what can be done to help them. His skill with tools, his love of nature, his experience in school work in Cebu, stand him in good stead. Benguet is a desirable place to have property on account of the coolness of the climate. The wife of the Superintendent of Schools told me yesterday that last March—one of the hottest months of the year in Manila—she slept under five army blankets in Benguet! This does not mean that the mercury was at zero—probably it was 50° or thereabouts; but so even is the temperature in the tropics that a fall of a few degrees, comparatively speaking, is felt more than a marked change would be at home. We hope to make Benguet our sanatorium, and to that end Mr. Staunton is securing squatter's rights, and a franchise to cut timber. I can conceive of his emulating Mr. Gladstone with his axe! Thus far there has been no sickness of grave character among our workers, and I trust that, by the exercise of reasonable prudence, we may at any rate avoid unjustifiable illness. The need of having such a sanatorium as we hope to see erected in Benguet is so important that its establishment must be one of our earliest efforts.

This, then, is a sketch of what we are trying to do in the Missionary District of the Philippine Islands. The problems with which we are surrounded are as manifold as they are delicate. We have not yet reached that point in our development where the thorns of disappointment begin to wound, and carefully worked out plans are superseded by Him who "shapes our ends." We know, however, that we cannot escape the darker aspect of missionary life, and we pray God that He will find us equipped with quiet courage and a faith undefiled when the moment of trial begins.



THE COMPOUND AT NGANKING FROM THE REAR

From left to right the buildings are: St. James's Hospital, the missionary residence, the chapel and guest room

A Day in a Mid-China Hospital

BY EDMUND LEE WOODWARD, A.M., M.D., PHYSICIAN IN CHARGE OF ST. JAMES'S HOSPITAL, NGANKING

IN the famous "House that Jack Built," it was a crowing "cock that just at dawn awoke the priest, etc., etc." At Nganking a most effectual substitute for arousing betimes both priests and laity is afforded by the swashy "thud, thud, thud" of the hospital laundry, as piece by piece it is swung and beaten with flail-like vigor and precision in a manner peculiar to the East. Relief is finally had, however, when the chapel bell rings out the call to Morning Prayer at eight; for then the day's laundry is finished, and the quondam laundryman is to be metamorphosed for the rest of the day into a ward assistant. In this capacity his skill with soap and water are often in demand, so that the combination of employments is fitting as well as economical.

The modern Chinaman, like his worshipful ancestors, for time immemorial has subsisted on two meals a day. This custom is of course followed in our hospital; but here at least the supply is generous, as is testified by the look of expectant happiness that pervades every face when the big kitchen drum rumbles out the announcement that "early rice" is ready. Great bucketfuls of the flaky rice disappear like magic, as it is scooped into the individual bowls, and, after the addition perhaps of a few greens or a bit of fat pork, tilted with deft chopsticks down capacious throats. Breakfast over and the ward swept and garnished, the medical work proper begins.

We shall first make the "morning rounds," which differs but little from that customary in western hospitals.

But let us notice, in passing, a few of the patients. Here in our little "private room" is a wealthy mandarin who can afford to pay the heavy charge of fifty cents a day for board, attendance and treatment, instead of the five cents a day required of the ward patients. He has a very grave case of appendicitis. After two months of alternate neglect and malpractice at the hands of the native quacks, during which time he has sought relief from his sufferings by constant stupefaction with the opium

fast for many hours, and arrived after dark. The case was indeed urgent. While clambering among the limbs of an alanthus tree, to gather its leaves for their evening meal, the old woman had lost her balance and fallen to the ground, sustaining a dreadful fracture of the leg. She is now almost well, though with the loss of the leg, which had to be amputated at once, to save her life. The gratitude of both herself and family is very unusual.

In the general ward there are twenty



"IN THE GENERAL WARD THERE ARE TWENTY BEDS—AND TWENTY PATIENTS"

pipe, he has come to the mission hospital, and will undergo operation tomorrow. As we come up, he lays down a bedside copy of the New Testament.

Let us pass into the next room. Though only seven by eleven feet large, it must serve as the woman's ward, and at present has three patients! The story of one is unusual. She is a gray-haired old woman, who was brought to the hospital two weeks ago on her bed by her husband and sons, from a village fifteen miles in the country. They had travelled

beds—and twenty patients. The large majority of them are surgical cases, and it will take an hour or more to change the dressings. The first case we see is a soldier with a thigh horribly mangled by order of his mandarin in a fit of drunken rage at a trivial offence. He will do well to recover in two or three months under careful treatment. This is not an uncommon incident in our hospital work. A few beds further on is an old man, blind for years. He came on foot more than fifty miles to test the

truth of the rumor that a mission hospital had been opened in Nganking where sight could be restored to the blind. He is happy in the certainty that the rumor was quite true. Yonder is the children's corner (we have no children's ward) where there is a bright little chap of eight. He is a Mohammedan, and his creed forbids his eating the hospital food, but fortunately does not debar medicine from the same source. We might find something of interest in every case we



"THE OPERATING ROOM IS QUITE WELL EQUIPPED FOR A MISSION HOSPITAL"

pass, but there are operations awaiting us down stairs, so we must hurry on.

The operating room, thanks to special donations from home, is now quite well equipped for a mission hospital. Its bright array of instruments in glass-shelved cabinets are the admiration or fear of all visitors. The first operation for the morning is to be on a girl of sixteen—quite comely save for a disfiguring hare lip. She is very much frightened, and clings to her mother's arms, but is pathetically eager to be



PATIENTS AT THE AFTERNOON CLINIC

"The native clergyman and catechist are preaching and distributing tracts"

cured. The second is the removal of a malignant tumor, and the last is the amputation of a foot made necessary by the malpractice of native doctors with uncleanly acupuncture needles. This is not an unusual day, as we sometimes have five or six operations. Such work is very fatiguing, and the rest of noon-day prayer and *tiffin* is most welcome.

At half past one, we return to the hospital for the afternoon clinic. The native clergyman and catechist are preaching and distributing tracts to the patients awaiting the clinic hour in the large waiting room. Here the walls are made bright and attractive by many large colored scrolls of scenes from Bible history with the appropriate passages in Chinese written underneath—a source of never-failing interest to the patients.

Sharp to the minute the door from the consulting room is opened, and the patients admitted as their numbers are called. Today there are fifty odd patients to be seen, about half of them new cases. Let us glance at some of them. The first is a woman stark mad from eating native medicine of some sort. She is beyond relief. Next is a man with chronic dyspepsia, and no wonder. He confesses to have swallowed a half ounce or so of mill-stone dust per day for two years, as treatment for his disorder. A few cases further on, we find a patient who has

eaten a scorpion without the slightest benefit. Indeed almost every patient will confess, if questioned, to having taken remedies of a disgusting and often positively injurious nature at the instance of the native quacks. Here is a case of a young man of twenty or so, who has been made totally blind for life, because some slight eye trouble has been treated by puncturing the eye with needles. Such cases are exceedingly common, certain old women making their living by such practice. Another patient has a bad toothache and has come to

have "the worm," which all Chinese believe to be the cause of tooth-ache, extracted. The pain ceases with the removal of the tooth, which satisfies the patient, even though we fail to produce the worm. The native quacks are most successful in removing the worm (from



THE CLINIC WAITING-ROOM

beneath their talon-like finger-nail), but not the tooth; the beneficial effects being an instance of faith cure. Here is a young girl with a ragged wound of the arm. At the instance of relatives she has submitted to have a piece of flesh cut from her arm for medicine to a dying mother, needless to say without avail. By four o'clock the clinic is finished, and the rest of the afternoon will be devoted to recreation.

But during the clinic time we must take a look upstairs in the ward, where the Rev. Mr. Lindstrom is holding a

simple service for the patients, reading and explaining some of the Gospel narratives, and afterwards trying to interest them individually in the bedside copies of the New Testament, of "Pilgrim's Progress," or of booklets on Christianity with which the ward is well provided. Scrolls similar to those in the waiting room of the clinic perform a similar office in the ward, and furnish apt topics for interesting conversations. Going

back as these patients do to every city and village in a radius of a hundred miles, the value of this work as preparation for the favorable reception of Christianity in these places may readily be seen.

The night "rounds" and the class instruction of the medical students complete the day's work, and the compound is soon wrapped in grateful repose.

Dr. Edmund Lee Woodward, a member of St. James's parish, Richmond, Va., and a graduate of the University of Virginia, went to China in October, 1899. He was almost immediately assigned to Nganking, where no hospital work was being done. After a year's preliminary work and language study Dr. Woodward planned and superintended the erection of St. James's Hospital. The building cost \$5,000. The running expenses are about \$1,000 a year, exclusive of Dr. Woodward's salary of \$850. The Editor of THE SPIRIT OF MISSIONS has the offer of one layman to give \$100 a year toward the expenses of the Hospital. Will nine other persons join him? A bed can be supported in the Hospital for \$50 a year. Gifts for these purposes would apply on a parish apportionment.

Progress at Nara and the Neighborhood.

BY THE REVEREND IRVING H. CORRELL, D.D.

AS in Christian, so in non-Christian lands, and as in the early history of the Church, so in these days, the progress of the Church is marked by times of rejoicing because of prosperity and growth, and by days of sadness because of what appears to be failure. Without stopping to inquire as to the causes, known or unknown, of the ebb and flow of the work of the Church in the Yamato Province—the great province toward which all loyal hearts in Japan turn with a peculiar reverence, because of the unique position it holds in the early history of the Nation—it is the writer's purpose to give the readers of THE SPIRIT OF MISSIONS a glimpse of the work of the Church in this portion of the field; at least the portion of it which has been committed to his care.

January 10th, 1902, the Rev. Charles S. Reifsnider and the writer arrived in the beautiful city of Nara to take up the work of the Church. Mr. Tyng had occasionally visited the station as priest-

in-charge. Miss Kimball had been here as the only foreign representative of the Church for more than a year and had been doing what she could in teaching classes of young men and women and trying to influence them to give themselves to the study of the life and character of the Christ.

The first necessity was to study the situation. There seemed to be little remaining of what had been regarded as a prosperous work several years ago. One of the first subjects to claim our thought and attention was property complications and negotiations, with which it is unnecessary to burden the reader further than to say that all has been satisfactorily adjusted.

It soon became apparent that, with the excellent buildings and facilities at our command, there should be an opportunity to establish a good Christian school. Many young men employed in the public offices and largest business houses expressed a desire to attend a night school. With the hearty endorsement and co-

operation of Bishop Partridge, we opened such a school on the evening of March 7th. We commenced with an enrolment of forty students, which soon reached one hundred. Every evening one-half hour is devoted to a religious service, consisting of singing, reading a portion of Scripture, prayers and an address of fifteen or twenty minutes. All the students are required to attend, and quite a number of them have shown a very deep interest.

help, we hope to make a fresh start. This is a town of about 3,000 people, twelve miles distant from Nara, having the disadvantage of no railroad facilities. It is situated about half way between the line of railroad skirting the eastern boundary of the Yamato plain and that running along the western mountains bounding the plain. In consequence of this, it has lost much of its former commercial importance, but there are many souls here for whom Christ died, and



A BUDDHIST TEMPLE AT NARA

We have four points beside Nara connected with this station—Tawaramoto, Sakurai, Matsuyama, and Washikaguchi. At Tawaramoto we have a very pretty little chapel with catechist's house adjoining. The chapel was in very bad repair. This we had put in good condition, and have commenced weekly services, which are fairly well attended. According to the reports, a few years ago there was a growing Church organization here, but there is nothing left of it now. Some of those who were prominent in the Church then have moved elsewhere. By God's

who are in as great need of salvation as if other conditions were better.

Sakurai, another town of about the same size, is the terminus of the two railroads referred to, one running through Nara to Kyoto and the other having direct connections to Osaka, situated at the southern extremity of the plain. This town will undoubtedly become an important business centre. The Church has been doing more or less here, but has not had a suitable place for holding its services or any organized work. We have succeeded in renting a house

which will be a great improvement over what we have had, though it is not what we should have; and hope that by more systematic and persistent effort we may see good results.

Matsuyama, as the name (Pine Mountain) indicates, is located in the mountains, about eight miles from Sakurai. Some of the residents of the town remember the work done here by some of the missionaries of the Church years ago. The seed was sown, and I have no doubt that,

ers of his district, and quite a number of them are now inquirers. The importance of this opening cannot well be over-estimated.

Nine miles farther amongst the hills and mountains is the picturesque village of Washikaguchi. The beginning of the work here and the persecutions connected therewith were related in the December, 1901, number of *THE SPIRIT OF MISSIONS*, by the Rev. J. L. Patton, under whose auspices the work was com-



THE CHRISTIAN CHAPEL AND SCHOOL AT NARA

although it has lain hidden and uncared-for as far as human agents were concerned, in due time the harvest will be gathered. We are very fortunate in having a good Churchman in a position somewhat similar to what the county superintendent of public schools is in the home land. Although he and his wife are the only Christians in the town and vicinity, he has not feared to let his light shine and do what he could to interest others in the truth of Christianity. He has been especially active and successful amongst the school teach-

menced. All persecutions have ceased and beside the six original catechumens, who have remained firm, there are a number of inquirers, and the prospects are bright. There is great difficulty in securing a suitable place for holding our services because of the lack of unoccupied houses and the lack as well as on our part of a few hundred dollars with which to erect a small chapel.

Returning to Nara, which is the most important point of the station, let me add a few words concerning our work and needs. After careful consideration



THE INTERIOR OF THE NARA CHAPEL

we felt convinced that a portion of the school building, which was not in use, could be made to serve as a temporary chapel, and would be a very great improvement over the chapel which had been used heretofore. Bishop Partridge approved of the plan and the rooms were forthwith put in proper condition. On July 13th the Bishop consecrated the new chapel. It is a very pleasant and comfortable room and will seat about one hundred without crowding. It was entirely filled with a congregation of deeply interested people. The Bishop also confirmed a class of four candidates. One of the most interesting and encouraging features of the occasion was the united and hearty co-operation of the Japanese communicants. They are very highly pleased with the new chapel, and seem to be filled with new life. I have spoken of it as a temporary chapel. We feel that this is all it ever can be. In a centre of the importance of Nara, where annually thousands of pilgrims come from all parts of the Empire, there

should be, as soon as we possibly can secure it, a large and impressive church building, to which many of them will be attracted, and in which they may receive that which they have come to seek, but have not found and cannot find in the empty forms to which they have been devoted. It is evident that in a city which has imposing Buddhist temples like that shown in the illustration, the Christian faith must find expression in a worthy place of worship. Otherwise it is contemptuously passed by of many as being of little account. It is a matter of very great interest to us that, two weeks after the consecration of the new chapel, we were permitted to receive three young men as catechumens. They are the first fruits of our school.

On the evening of July 29th we had on our school grounds an outdoor preaching service which was a great success. There were at least 300 people in attendance, many of whom listened most attentively to the two sermons preached on the occasion. In this again our

Japanese brethren engaged most heartily, and did what they could to make it a success. At the services on the previous Sunday, the writer extended an invitation to all who felt so inclined, to come to his room on the following evening to join him in special prayer for God's blessing upon the special preaching which was to be held the following evening. We would have been glad if four or five had come, but to our surprise and delight fourteen came. After the preaching on Tuesday evening, several of the young men of the congregation came to my room. I expressed my great delight at the success of the meeting, when one of them replied: "Yes, it was successful; but what else could we expect after our special prayer of last evening?" I mention this to show the simplicity of faith which many of these people who accept Christ possess.

We are much encouraged with the outlook. We are fitting up several rooms as library, reading room and young men's club room. As there is not a decent place in Nara where young men can go to spend a pleasant evening, we feel this to be both a great need and an excellent method of reaching and gaining an influence over them.

We are, however, sadly lacking in funds to purchase books for our library and the other necessary appliances to make it attractive and thus secure the success of the undertaking. We are also in great need of an organ for our new chapel, as the one we are now using there is a borrowed one. Our congregations are increasing in number, but here as elsewhere good music has great attractive power. Above all, "pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."



THE REV. IRVIN H. CORRELL, D.D.,
MISSIONARY AT NARA

For over twenty-five years Dr. Correll served in Japan under the direction of the American Methodist Episcopal Missionary Society. He then became convinced that he could work more effectively for the evangelization of Japan as a priest of the Church. He accordingly surrendered his charge of the Methodist Missions in Kiushiu, the southernmost island of the Empire, and, at no little personal sacrifice, returned to the United States to prepare for his ordination. Returning to Japan in November, 1901, he was ordained to the priesthood at Nara, by Bishop Partridge, in May, 1902. Dr. Correll is widely known as the leading Japanese scholar in the Empire.

The Perversion of Filial Piety

BY THE RIGHT REVEREND FREDERICK R. GRAVES, D.D.

WHEN one talks with those at home who have read about heathen religions, one is often met by the remark that, after all, they are much the same as ours, in that they are attempts to make men virtuous. "The Chinese religion is good enough for the Chinese" is a sentiment often expressed in the United States. It is when you come to see these religions in practice that you get to know what they really are. I do not mean that those who practise them fall short of their highest teachings, for this is true of Christianity as well, but that the whole idea of religion becomes perverted.

To the man who reads at home about the Chinese doctrine of filial piety it appears very admirable, and so it is in theory, but in practice the doctrine has become so perverted that it is a positive injury to the people. It leads, as practised to-day, to improvident marriages; to reckless expenditure on funeral ceremonies, entailing a burden of debt on the children; to concubinage, in the endeavor to keep up the sacrifices to ancestors through a male descendant; and to the hanging of the burden of past generations about the neck of the present. One of the most curious manifestations of perversion is the fancy that the son can benefit a sick father or mother by cutting a piece off his own arm or leg and feeding them with the flesh. I have known of this being done, and a neighbor of ours in Wuchang went further and attempted to cut a piece from his liver to use in this way for the cure of his mother's illness. Of course he died, but doubtless his relatives felt amply compensated by the tablet which the officials granted to his family. I have often seen over the doorway of the little house the white painted board which declares in black letters on a white ground "Ignorance perfecting filial piety."

One of the most curious instances that has come to my notice is contained in the following Imperial Edict. I give it as it appeared in the *North-China Daily News* last week.

Imperial Decree

(BY TELEGRAPH FROM PEKING)

(Specially translated for the
North-China Daily News.)

17th November.

We have received a joint memorial from Chang Chih-tung, Viceroy of Hukuang, and Tuan Fang, Governor of Hupeh, stating that when the late wife of Tsen Ch'un-hsuen, Viceroy of Szechuan, died at Hankow last autumn, the said Viceroy's eldest son, Tsen Te-ku, M.A., and expectant prefect of Hunan, who waited upon his mother during her illness, was so grief-stricken at his inability to take care of her, through lack in knowledge of medicines and drugs, that he immolated himself before her coffin. This is an instance of rare devotion and filial piety and a matter for Imperial commendation. We hereby grant the memorialists' request that a monument be erected eulogizing the filial piety of the deceased Tsen Te-ku, and that his deed be recorded in the dynastic history.

Note:—The idea of suicide is, of course, that the son may continue to serve the mother in Hades.—*Translator*.

The Governor of Hupeh is one of the best class of Chinese officials; the Viceroy Chang is by common consent the most patriotic, honest, and enlightened viceroy in the Empire. Yet these men commend the suicide of the son of another Viceroy and ask a suitable memorial from the throne, and the imperial decree in response praises the suicide as an instance of "rare devotion and filial

piety" and commands that a monument be erected to keep the deed in mind.

No one would deny that there is a certain nobility in a death of this sort or that it shows a capacity in the Chinese of devotion to an ideal. What is shocking is the pitiable ignorance and super-

stition which such an act shows, the utter perversion of the true idea "Honor thy father and thy mother." I do not think any more forcible instance could be found of the need of Christianity from highest to lowest in China to give a right view of life and duty.

The Missionary Campaign in the Middle West

Kansas City, Chicago, Cleveland and St. Louis

JANUARY was used by the bishops and missionary committees of the Dioceses of West Missouri, Chicago, Ohio and Missouri, for special efforts to bring the facts of the mission field to the attention of Church people. Bishop Atwill, in Kansas City, arranged a series of services and conferences beginning on Sunday, January 4th, and extending through the week. He called to his aid the Bishop of Kansas, the Bishop of Kyoto and Mr. John W. Wood, Corresponding Secretary of the Domestic and Foreign Missionary Society. Besides the morning and evening services on January 4th, a largely attended union service was held in Trinity Church, Kansas City, in the afternoon, with addresses by Bishop Atwill and the three visitors. Bishop Millsbaugh gave some account of what Church people are already doing for missionary support, and pointed out what they might do. Mr. Wood spoke briefly of some of the methods of missionary administration, and then outlined the character of the work being done in the domestic mission field, with some of its results, while Bishop Partridge told of Japan's dramatic entrance into the brotherhood of nations, and the need that its expanding life should strike its roots deep in the soil of Christian faith. Monday morning and afternoon Bishop Partridge and Mr. Wood met twenty or more of the clergy of West Missouri and Kansas, and spent several hours in discussing with them the conditions in the mission field and the work to be done at home

for securing an adequate support. In the evening an enthusiastic meeting of the Kansas City Church Club was held at the Coates House, with addresses by Bishop Atwill, Bishop Partridge, Mr. Gardiner Lathrop, the president of the club, and Mr. Wood. Tuesday morning, after the celebration of the Holy Communion, a meeting of a large number of the members of the Woman's Auxiliary of all the Kansas City parishes was held at Grace Church, when Bishop Partridge and Mr. Wood again spoke on the aspects of the missionary campaign of particular interest to women, and answered many questions. On Friday Bishop Partridge was in Topeka, Kansas, for a missionary service with the Cathedral congregation, and, on the morning of January 11th, preached in Christ Church, St. Joseph, returning to Kansas City in the evening for a great united service of all the city congregations at Grace Church. On all occasions the keenest interest was manifested and much appreciation was expressed of the opportunity given Church people of coming into personal contact with representatives of the foreign mission field and of the work at the Church Missions House. It was evident that West Missouri, although it is in many respects a missionary district itself, desires to do its full share in the matter of missionary support. In twenty-one of its counties the Church is still unrepresented, either by a building or a resident clergyman. The gifts of West Missouri last year for general missions, including those from the Sunday-school

and the Woman's Auxiliary, amounted to over \$1,500, an increase of nearly \$600 as compared with the previous year.

In Chicago

On the evening of January 7th, a great missionary mass meeting for the Diocese of Chicago was held in the Auditorium. The audience numbered over 6,000 people, fully 1,000 of whom stood for over two hours, while 2,000 others were unable to gain admission. Nearly 1,000 vested choristers were massed upon the stage to lead the inspiring singing. The meeting was arranged by a committee of the Church Club, with Mr. David B. Lyman as chairman, and Mr. Joseph T. Bowen as his executive officer. The club's guests for the evening included Bishop McLaren, of Chicago, and his coadjutor, Bishop Anderson; Bishop Partridge, of Kyoto; Bishop Francis, of Indiana; the Rev. Dr. Stone, of St. James's Church, and Mr. John W. Wood, Corresponding Secretary. Bishop McLaren, though far from well, attended the meeting, in order that he might welcome his people and bid them God-speed in their endeavors for the extension of the Kingdom of God. Judge Holdom, in his introductory address, referred to a fact perhaps little realized by many people, that Chicago is a diocese with more mission stations than parishes. Nevertheless it intends to do its best to share in the extension work of the Church as a whole. Dr. Stone's forcible address put plainly before the audience some of the conditions which have to be taken into account whenever any attempt at a forward movement is made, but he carried his hearers to a high point of enthusiasm as he closed with an eloquent expression of his conviction that, whatever the obstacles, the Kingdom must triumph. Bishop Partridge carried the audience with him to China and Japan, and showed how reasonable, practicable and successful is the work the Church is doing among the millions of Asia. The closing address was made by Bishop Anderson, who deeply regretted, he said, to bring his hearers back from the con-

sideration of the needs of the world to think about Chicago, yet he could not but feel that the city itself, with sixty different nationalities and more than half of its population foreign born, represented a great mission field. He suggested that, as a practical outcome of the meeting, an effort be made to raise a fund of at least \$25,000, to be used at once for the strengthening and extension of the Church in the diocese. He knew where a large amount of that money could be turned to good account in enabling twelve congregations, which at that moment were without church buildings, to erect some suitable place of worship. At present they are in rented halls or stores, while one of them is meeting regularly in an abandoned barn. Nevertheless, though Chicago's needs are great and pressing, the Bishop hoped that parishes and individuals alike would not limit their sympathies and their gifts to the diocese. It might be impracticable for Chicago this year to give the full amount suggested for its apportionment, but he hoped the time would come when even more would be given. At the close of the Bishop's address the great choir sang the "Hallelujah Chorus" from "The Messiah" with fine effect.

The following Sunday, January 11th, in accordance with Bishop McLaren's appointment, was widely observed in the diocese as "Missionary Sunday"; sermons were preached by the clergy of the various parishes, and pledge slips, provided by the Church Club, were circulated throughout the congregations.

In Ohio

January 11th and 18th, with the intervening week days, were used for a campaign of missionary education in a number of the Ohio parishes. The Bishop and the Missionary Committee had secured the presence of Bishop Hare, of South Dakota; the Rev. L. B. Ridgely, of Wuchang, China; the Rev. Dr. Duh-ring, Secretary of the American Sunday-school Institute; the Rev. Robert L. Pad-dock, of New York, and Mr. John W. Wood, Corresponding Secretary. On the morning of January 11th missionary

sermons and addresses were made in a number of the city churches. In the afternoon a great gathering of the Sunday-schools was held in a down-town opera house, with the singing led by the combined vested choirs of the city, and addresses by Bishop Hare and Dr. Duhring. In the evening a congregation of about 800 people gathered in St. Paul's Church for a joint service. Mr. Paddock told something of the missionary work being done in a great city like New York, and how admirably adapted the Church is to meet the needs of the varied conditions of its life. Mr. Wood gave some account of what he had seen in a ten days' visit among the South Dakota Indians, and Bishop Hare told of the Church's methods and success in Christianizing the Indians and in building up a Christian civilization among the white people of the state. Monday morning many of the clergy of the city and neighborhood met in conference under the leadership of Bishop Leonard and discussed with the Bishop, Dr. Duhring and Mr. Wood methods of arousing missionary interest. In the afternoon a largely-attended meeting of women was held in the cathedral under the auspices of the Woman's Auxiliary, with addresses on South Dakota by the Bishop, upon woman's work in China, by the Rev. L. B. Ridgely, and upon some of the successes of the year 1902 by Mr. Wood. Monday night 125 of the prominent laymen of Cleveland met for a Church Club dinner under the leadership of Mr. E. S. Page, and afterwards listened with keen interest to the addresses of Bishop Hare, Mr. Ridgely, Mr. Paddock and Mr. Wood, who again dealt with various phases of missionary activity, and the relation of laymen to it. On Tuesday and the following days the campaign was extended to other Ohio points, Bishop Hare and Mr. Wood going first to Toledo for a meeting of the Woman's Auxiliary and for a joint service in Trinity Church. Under the direction of the Diocesan Missionary Committee, Mr. Wood also visited Ashtabula, Painesville, Akron, Elyria, Youngstown,

Niles and Warren, addressing meetings of laymen, and of branches of the Woman's Auxiliary, as well as general congregations.

Sunday, January 18th, was used for emphasizing the needs of diocesan missions. Many of the clergy in the larger city parishes relieved the clergy in charge of the mission stations, that the latter might come to the cities and give some account of the work that is being done in Ohio's mission field; for here, as elsewhere through the Middle West, the territory still to be occupied is far greater than the average Churchman in the East realizes. Ohio is giving about \$10,000 a year for mission work within its own limits. Last year its gifts from congregations and individuals to general missions amounted to nearly \$5,400, while the Woman's Auxiliary and the Sunday-schools gave nearly \$2,300 more.

In Missouri

In the meantime, Bishop Partridge, passing from Kansas City to St. Louis, spent several days in speaking to local congregations during the week. On the evening of January 17th he was the guest of honor at a dinner given by the laymen of the city parishes at the Merchants' Club. His account of the Church's success in Japan, and the methods by which it has been won, aroused much enthusiasm, and a group of laymen present decided that they would like to give at least \$1,000 to aid the Bishop in building and equipping an administration office which the district sadly needs, in order that its records may be properly kept and the Bishop have a suitable place for carrying on his work of directing the forces in the field. At the present time the only place available for the Bishop's use as an office is so small that when he is working with his Japanese secretary, the latter is compelled to sit on the veranda outside of the room where the Bishop has his desk. Sunday Bishop Partridge was called on to speak to five congregations. The last service of the day was in Christ Church Cathedral, which was crowded to the doors.



BISHOP INGLE IN HIS STUDY AT HANKOW

A Plan of Campaign for Central China

Plans and Needs of the Hankow District

BY THE RIGHT REVEREND JAMES ADDISON INGLE, M.A., BISHOP OF HANKOW

I HAVE been asked to draw up a statement of our plans and needs, that the home Church may know our aims and how they may be furthered. After consultation with all the foreign workers in the field, I have formulated a plan which we hope may be realized within the next five years.

The general scope of our aim is as follows:

I. Evangelistic

To plant strong central stations in important places, especially provincial capitals. From these; villages and smaller towns can be worked. Most of the foreign staff will be placed in such places, where their work will be to a great extent the training and guidance of native workers. The direct work among the Chinese must more and more be delegated to the latter class, who

are showing themselves, with increased training and experience, increasingly capable and trustworthy.

Of the four capitals of provinces, which are, wholly or in part, embraced in the District of Hankow, we already have work in three, having recently begun in Changsha, the capital of Hunan. The expense of this last work is borne by the foreign missionaries personally. We have important work in seven large cities along the Yang-tse from Ichang to Wuhu, all centres of widespread influence, and in most of these we hope to see, besides evangelistic work, educational and medical work also.

II. Educational

We wish to have in each station one or more well-conducted and scientifically-taught day-schools. We already have a number of these, in which the



CHINESE CLERGY OF THE DISTRICT OF HANKOW PRESENT AT THE LAST ORDINATION OF NATIVE PRIESTS AND DEACONS, OCTOBER 28, 1902

*The newly ordained are in the front row. From left to right: Rev. Chu Isah Yuhn, Rev. Nieh Ts'ang Fah, Rev. Huang Min Kao, Rev. Huang Luot Ch'ang
Rear row from left to right: Rev. Yu Isen Hsin, Rev. Liao Yin Tsung, Rev. Hu Chi Hsin, Rev. Wang Li T'ang, Rev. Fu Ta Huan.**

scholars pay tuition, and, after a few more years' work with the normal school, hope to have all schools supplied with well-qualified teachers.

In addition we plan to have in large centres intermediate schools to receive those who have finished the primary course. For the present we will begin with such a large day-school in Hankow. The schools with trained teachers already pay a considerable sum toward their cost, and it is calculated that intermediate schools will pay even better. It is hoped that boys who have been trained in these schools will continue their studies in Boone School. This will enable us to raise the grade in the latter school. At present, most of its applicants for admission have had absolutely no proper preparation and must begin at the very bottom of the ladder of knowledge.

The third step in the series is Boone School. This is already doing effective work and increases in efficiency each

year. But it urgently needs more land, more buildings, a larger staff and good equipment. Given these, it will not only soon furnish most of its running expenses, but will become a power for good in moulding the young men of Central China.

This educational scheme refers only to boys. The demand for the education of girls, though growing, is still very small, and we have always been short of women to carry it on. But it is hoped that, in time, we may have a somewhat similar scheme for girls.

Crowning our educational course I should like to see the Divinity-school. The bulk of our Chinese clergy must be educated men who can lead their people. They should be educated, not in remote solitude, but in close contact with the most vigorously living and thinking

* The Rev. Mr. Fu, at present stationed at Hsinti, is supported by Epiphany parish, Chicago. Individuals or parishes desiring to arrange to have another of these Chinese clergy represent them in the mission field, are invited to communicate with the Editor, who will take pleasure in supplying full particulars.

institution in this neighborhood—the school. In this way we hope to keep them alert and practical. We have a suitable building for the purpose.

III. Medical

We already have three hospitals in operation, one each for men and women in Wuchang, where there are two others connected with other missions, and one, the only one, in Nganking, the capital of Nganhuei Province. We wish to add to our medical staff so as to have two doctors for each isolated hospital, and three where two hospitals are together, as in Wuchang. It is expected that such an increase will not only provide uninterrupted medical attention, when one physician is absent on fur-

lough or vacation, but will permit local extension of dispensary work and the training of Chinese students.

We wish also to establish hospitals in Kiukiang and Shasi. The latter has no qualified physician and no hospital, properly so-called. The former has a hospital for women, manned (?) by two American-educated Chinese young ladies, and a small general hospital, which has no permanently resident physician. Both are treaty ports and important places. We have as yet no foreign workers in these places. Our native work, however, is strong in Shasi and promising in Kiukiang.

In order to enable us to grapple hopefully with these problems, we urgently need the following:

I. New Workers

1. Wuchang.	A physician, to assist in St. Peter's Hospital.		
2. "	A trained teacher, to assist in St. Hilda's School.		
3. "	A trained teacher (layman) to assist in Boone School.		
4. "	A lady to assist in the Woman's work.		
5. Wuhu.	A clergyman.		
6. Nganking.	A physician, to assist in St. James's Hospital.		
7. Hankow.	} Two ladies for zenana work.		
8. "			
9. Kiukiang.	A clergyman.	13. Shasi.	A clergyman.
10. "	A physician.	14. "	A physician.
11. Changsha.	A clergyman.	15. Nanchang.	A clergyman.
12. "	A physician.	16. "	A physician.

We also need the following:

II. Equipment

1. Wuchang.	A dwelling for women missionaries.....	\$5,500
2. Wuhu.	A church, school, and house for Chinese priest.....	5,000
3. Wuchang.	Boone School, new building and land.....	12,000
4. Nganking.	A church.....	5,000
5. "	A dwelling for the foreign staff.....	5,000
6. Hankow.	To build and furnish intermediate school.....	2,500
7. "	To complete a school for catechists and teachers.....	2,000
8. Kiukiang.	Land, a church and a dwelling for foreigners.....	7,000
9. Changsha.	Land and a dwelling for foreigners.....	5,000
10. Shasi.	A hospital and a dwelling for foreigners.....	7,000
11. Nanchang.	Land and a dwelling for foreigners.....	5,000

In each list the order is determined by the urgency of the need.

We make no apology for the bigness of our plans. The mission has passed the day of small things, the experimental stage. We have found our feet and ask permission to advance. Of the eight cities for which we ask men or money,

four are provincial capitals, and all but one are, or will soon be, treaty ports. That means that our work will tell on foreigners as well as natives. We are trying to make our position secure by seizing strategic points and holding them effectively. Whether we do so or not, depends on the home Church.



THE HOME OF A VIRGINIA MOUNTAIN MAGNATE

The Lost Mountain Found

BY THE REV. FREDERICK W. NEVE

THE needs of the Lost Mountain were first brought to my attention soon after we had opened our first mission school in the mountains of Greene County, Va., at Simmon's Gap, on the top of the Blue Ridge. Of the existence of the Lost Mountain itself we could not fail to be conscious, for it directly faces one, as you stand upon the mountain road leading up to our mission school-house in the Gap. Miss Fitzhugh, our mission teacher, had been talking to one of its inhabitants whom she happened to come across, as to the condition of things over there.

"Does anyone ever come up to see you, and speak to you about religious matters?" she had inquired.

"Well, we did have a Mormon come up to see us last summer," was the reply.

Further inquiry brought out the fact, that there was no school or church upon

the mountain, and that the people were practically destitute, not only of all religious privileges, but even of any chance of educating their children.

One morning when I was making a visitation to the neighborhood, I awoke very early, and, through the small cabin window near my bedside, I saw a beautiful sight. It was the poor Lost Mountain glorified; for the rays of the rising sun were falling upon it, and it was rosy with the glow of dawn.

What a contrast I thought, to the moral and spiritual darkness which prevails there. Why should not the light of a better day dawn there, too, and the Sun of Righteousness arise upon it? The duty of extending our work to these poor, neglected people seemed too obvious a one to be put aside, and I at once began to make arrangements for opening a school in the autumn.

During the summer, a young student,

whom I sent to carry on missionary work throughout that district, opened a Sunday-school and held services. The school chapel, which was being built, was not then available, and the services had to be carried on in the open air, upon the mountain side, the people sitting upon rocks and logs, while at the night services lanterns were hung from the trees for light. The work of this young man made a very deep impression upon the minds of the people, and many were heard to express a determination to live better lives.

Then came the mission teacher, a young man, who had volunteered to carry on the school during the winter. A good many hardships had to be endured, besides the complete isolation; for the people live upon the roughest food, and their cabins are, as a rule, very poorly protected from the weather and destitute of even the most ordinary comforts. Then the task of breaking in the children, who had hitherto run wild, was no light one; and it was some time before they could be made to understand the necessity of discipline.

The net result of the first session's work was, that the children were brought under proper control; children and parents alike grew devoted to the teacher; and not only was the attendance exceedingly good, but rapid progress was made by the scholars. In addition to this, the life and example of the teacher, himself, must have exerted a powerful influence upon a community which had never known any other manner of life than their own.

The summer work, which is rather different in character from that in the winter, was carried on during the summer of 1902 by the same young man who made so deep an impression the year before. He was able to cover the whole district, and hold services at three different places, miles apart, every Sunday; but the Lost Mountain received its full share of attention, and very soon we began to realize that a harvest was near at hand.

In July I made a visitation to the dis-

trict. The third day of my stay was to be devoted to the Lost Mountain, where seven candidates were awaiting baptism. Two of them desired to be immersed, so on our way to the chapel we stopped by the side of a mountain pool. The two candidates, a man and a woman, were both entirely illiterate, but they seemed thoroughly in earnest, and fully realized the importance and solemnity of the occasion. They formed the first fruits of the Lost Mountain, and afforded evidence that the work, which had been carried on for the past year, was beginning to tell. This service took place in the late afternoon, and as soon as it was concluded we began to climb the mountain, so as to be on time for the evening service at the chapel. On the way we called at the house of an old man, in his ninetieth year, who was one of the candidates for baptism. He had been a terrible fighter and notorious character in his day; but his heart had softened of late, and he had expressed a desire for baptism. We found the old man sick in bed, and as there was no chance of his getting out to the service, I baptized him privately. He managed to sit up on the side of the bed, and made a touching picture, with his head bent with age, and the tears running down his cheeks. The regular questions of the baptismal service had to be amplified to enable him to understand their meaning, and his answers were not altogether as set down in the Prayer Book. In questioning him on the Creed, as to his belief in Jesus Christ as his Saviour, his answer was: "Of co'se, He come down here and we's bound to believe Him."

We afterward learnt that the old man's baptism created a great sensation all through that neighborhood, as he had formerly been a terror to the community. Hurrying on to the chapel, we found a large congregation awaiting us, and for the third time, that day, the sacrament of baptism was administered, the most influential man upon the mountain being one of the candidates. He it was, who had given the land upon which the school chapel was built, and we had

good hope that his example would influence many others. A remarkable fact in connection with the baptisms on this day, was that three generations was represented—the nonagenarian, his children and grandchildren.

About six weeks later, I paid another brief visitation to the same district, and found that my zealous fellow-worker had twenty-four more candidates for baptism on the Lost Mountain. The place of meeting was the same beautiful pool at the head of the valley, which we had

the meaning and purpose of the service, the baptisms followed. In the first place, five children were baptized in the ordinary way, except that those who were old enough stood by the stream or in the shallow water, whilst I poured the water upon their heads. Then eight adults entered the pool one by one and were immersed.

To show the simplicity of these people, I might mention that some one had started a report that I was going to take all the boys from our school on the Lost



A CABIN TUCKED AWAY IN A CORNER OF THE VIRGINIA MOUNTAINS

used on the previous occasion. About 150 mountaineers grouped upon the rocks and boulders around the pool. The scene was a very picturesque one. The clear, pure water in its rough basin of rock and boulder; the overhanging trees, with their branches drooping down almost to the water; the blue sky immediately above our heads; the group of candidates in the foreground, with little children among them, and the crowd of friends and onlookers gathered around the pool seemed to carry one back to the days of the primitive Church. After a brief address to the people explaining

Mountain over to England and put them into the British army. A boy of fifteen or sixteen did not present himself for baptism on this occasion, because of this report. They imagined, I suppose, that because I am of English birth, I was interested in finding recruits to fight England's battles. Another report circulated on the mountain was to the effect that I intended to wait a while, and see who was baptized, and that then I was coming up to baptize all the rest, whether they were willing or not.

A fortnight later the Bishop of Virginia made a visitation, and spent a



TYPES OF VIRGINIA MOUNTAIN PEOPLE. THE MAN IS KNOWN AS THE "KING OF MUTTON HOLLOW"

week preaching and confirming at the various churches and missions. When

we reached the Lost Mountain chapel the mountaineers were out in full force, and paid the closest attention to the service. Thirteen adults and children were baptized, making a total of thirty-three baptisms on this mountain in about two months. I had the gratification of presenting twenty-one candidates for confirmation. The scene was quite a touching one as the mothers came up with their little children beside them, and their babies in their arms, holding the latter up to the bishop, when they were confirmed, evidently thinking that he would lay his hands upon them as well and bless them. I noticed also two of the women weeping, as they knelt to receive confirmation. The old man of ninety was present, and was confirmed standing, as his knees were too stiff with rheumatism to kneel. The candidates included many of his descendants. It was a service which will long be remembered. Only a little more than a year before, this mountain had been lying in darkness and the shadow of death. The people were entirely neglected, and no man cared for their souls. But now the better day was dawning; the Sun of Righteousness had arisen upon them, and the mountain, which had been lost, was found.

Christmas in the Asheville Mountains

HOW SIX HUNDRED PEOPLE WERE MADE HAPPY—CHILDREN AND PARENTS WHO SAW A CHRISTMAS TREE FOR THE FIRST TIME—THE BURNING OF THE MORGANTON MISSION HOUSE THE ONE SHADOW ON THE CHRISTMAS JOY

BY MARY HERBERT HUGHSON

PLANS for the Christmas festivities in the chapels connected with the Morganton Associate Mission have to be made many weeks in advance. This year the work was made easier because the boxes of toys and clothing had been sent by our friends of the Woman's Auxiliary and others long before. From the central mission house at Morganton gifts for some 600 people were distributed to Mrs. Stuart at St. George's Chapel, Miss Dixon at the Good Shepherd, and Miss

Eichbaum at the Mill Chapel. The Chapel of the Cross is still without a worker, and the people there had to be looked after by the writer.

First on our programme there was a trip to Quaker Meadows, where we have no building as yet. I started early one afternoon in a wagon that looked like Santa Claus's sleigh, with "Sailor," the faithful missionary horse, making as good time as possible over the muddy roads, in which we sometimes went down to the axles. Everyone was so pleased

to be remembered as we went from house to house. The last place was reached at nightfall with a choice of two ways home, one five miles through the darkening woods, the other across an unknown ford. The kind people would not allow me to take the trip through the woods, so Mr. Will mounted his horse and piloted me across the river, where "Sailor" had to be trusted to find his way as he could, for not an inch of the road was visible.

The day before Christmas we made the long trip to St. George's. After luncheon, for this is perforce an all-day trip, we went into the pretty chapel, decorated profusely with holly and pine. The place was crowded and presently the familiar Christmas hymns, sung by the mountain children, rang out. The happiness of childhood is the same here as in the other parts of the country and was touching to see. These little ones, who never see sweets more than once a year, are most charming in their generosity and offered us their candies in keeping with the ever ready hospitality of their fathers and mothers. We said good-by with reluctance, but as it was, night had fallen before we got back to Morganton.

Christmas Day began with the early Celebration. The little town church was beautifully trimmed, and we were privileged to take part in the same service that was being said the world around. In the afternoon the jail and the poorhouse were visited to wish the less fortunate a happy Christmas. In the evening the parish school at the mill had its festival. For many of the children and their parents this was the first Christmas tree they had ever known. We were ready to sit down peacefully by the time we finally reached home, but it was a happy day, and we did not mind being tired.

Friday afternoon, while Mrs. Stuart and I were sitting in the Morganton rectory parlor talking over mission matters, some one came running in to tell us that the rectory roof was on fire. We did our best to put out the blaze, but

the well was one hundred yards away and soon the flames were beyond control. We saved what we could from the house, the neighbors telephoned for help, and in a short time many willing hands brought out most of the furniture. But the fire could not be checked, and we had to watch sorrowfully as the rectory, which was our Associate Mission House, burned to the ground. It was the centre of all the effort that is being made in this portion of the District of Asheville. We have no place now from which to direct and carry on the scattered work of this mountain mission until we can secure \$2,000 for a new rectory. Of this amount, the people here will give a part, but we sorely need outside aid.

The rector was in the North begging for our mission work, and we women had to try to be brave by ourselves. There was no time, however, for us to sit down in idle lament. The Grace parish school was to have its festival in the evening. The tree in the church was already dressed. Again the festivities were a great success, and thanksgiving was paid for safe delivery from danger.

On Sunday afternoon we had our union carol service for all the missions. In spite of the terrible roads there was a great gathering, and we went into the church with banners flying. The people came in wagons, on mule-back and on foot to this service, travelling a whole day sometimes to get to it. Monday, the celebration was at St. Stephen's colored chapel, and I think the palm for the sweetest singing had to be awarded here. Tuesday finished our rounds of festivals at the Chapel of the Cross, making seven in all. Here they are anxiously waiting for a new teacher.

It was a busy week, and the 600 people we helped, with the aid of our good friends in the North, to make happy, will never forget it. We are all saddened by our loss, but are steadfastly purposed to do our very best to erect another house, if we can get some help, and to make it the centre of renewed and even greater mission activities.

Morganton, N. C.

The Literature of Missions

"The East and the West" *

THE new activities of the venerable Society for the Propagation of the Gospel are extending to its editorial and publication department. The old periodicals are continued with the intention of reaching even a higher standard of excellence and interest than before; and there are to be two new publications, one very cheap and for general circulation, and one in the form of a "quarterly review for the study of missions" for those who can devote more time and thought to principles and in this way quicken for themselves and then for others a worthy idea of that for which the Society stands. The first number of *The East and the West* has appeared promptly; it is dated January, 1903, and copies were in this country on the first day of the year. It is plainly and attractively printed; and its table of contents is inspiring; the motto on the cover, from Rudyard Kipling, bids us look for something outside of the commonplace and going down to the foundations of things; and we are not disappointed at finding the articles worthy of such a motto.

The introductory article by the editor, Canon Robinson, strikes a high note in the contention that the chief purpose of missions is "to make manifest to the world, or it may be to the universe, the full significance of the Incarnation, by removing all hindrances to the completion of Christ's work among men." It is not a novel thought to those who have studied Bishop Westcott, that the Church cannot attain perfection or be fully equipped until it includes at least a full representation of all races; and that until India and China and Africa contribute their special gift the Church

will remain one-sided and imperfect, as humanity would be maimed if these nations were swept away from the face of the earth. This lofty principle is applied by the editor to suggestions as to the place of the native Japanese Church in the Church Catholic and the advantages to the Church in India from a recognition of the truths which underly the system of caste.

It will not be possible here to do much more than enumerate the inspiring articles which follow. Bishop Awdry, of South Tokyo, writes on "The Strong and the Weak Points of the Japanese Character," with a very instructive attempt to compare their standards of commercial integrity with those of Englishmen; Mr. Clement Allen, formerly British consul at Foo-chow, discusses the present needs of China with a remarkably well-informed and discriminating criticism; Father Puller tells the story of the interesting movement, avoided by the Wesleyans and rejected by the African Methodist Episcopal Church of our country, but taken under the guidance of the Archbishop of Capetown and the bishops in South Africa, and to which he himself has given much time and assistance—the movement which has resulted in the founding of the Ethiopian Order. Professor Collins gives an article on the past and present of the Church in Jamaica; the Bishop of Carpentaria writes on the Australian Aborigines; Bishop Montgomery himself has an admirable paper on "The Attitude of the White Man toward Darker Races," urging that they expect and ought to have from us more gentleness of treatment than it seems quite natural for us to give, and argues that it may be that the Gospel has already fought and won its hardest battle in converting us and the nations allied to us; and Mr. Eugene

*Published by the Society for the Propagation of the Gospel, 19 Delahay St., S. W., London, England. Four shillings a year.

Stock, of the Church Missionary Society, contributes a stimulating paper called "Six Questions on Foreign Missions"—the said six questions being the old "What? Why? Who? How? Where? When?"; and a member of Parliament, Mr. H. C. Richards, writes on "The Imperial Claims of the S. P. G."

This first number of *The East and the West* extends to 120 large octavo pages,

and is a most inspiring and helpful volume. It will help any thoughtful reader to have large and hopeful conceptions of the Church's work; and it will encourage any thoughtful clergyman to preach missionary sermons of the right kind. At the subscription price, one shilling a number, it ought to have a good circulation in this country.

The Sanctuary of Missions

WHEN we come to die we shall not find

The day has been too long for any of us
To have fulfilled the perfect law of Christ.

Who is there that can say "My part is done

In this; now I am ready for a law
More wide, more perfect for the rest of life"?

Is any living that has not come short?
Has any died that was not short at last?

Whensoe'er it comes—

That summons that we look for—it will seem

Soon, yea, too soon! Let us take heed
in time

That God may now be glorified in us!

—H. Hamilton King.

Thanksgivings

For the work of Dr. Driggs at Point Hope, Alaska. Page 74.

For the good beginnings in the Philippine Islands. Page 77.

For the work of St. James's Hospital, Ngankin, with its witness of God's love for men. Page 83.

For the thirty years of Bishop Hare's Episcopate, with prayer that he may fully recover from his recent accident. Page 67.

Intercessions

That the opportunity for missionary

intercession offered by the coming Lent may be widely used.

For the Secretaries of the Church Missions House and all others working at home for the extension of Christ's Kingdom abroad.

That the Church may be carried to all the scattered and secluded people of the Southern mountains. Page 99.

That the Bishop of the Philippines and his staff may be guided and blessed in their work. Page 77.

That the missions in the Yamato District of Japan may prosper, and that through them many may be led to Christian living. Page 87.

A Thanksgiving

ALMIGHTY God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; We give Thee humble thanks for all the great things Thou hast done and art doing for the children of men, for the opening of heathen lands to the light of Thy truth, for making paths in the deep waters and highways in the desert, for knitting nation to nation in the bonds of fellowship, and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee; through Jesus Christ our Lord. *Amen.*

The Meeting of the Board of Managers

January 13th, 1903

AT the January meeting of the Board of Managers there were present of the elected members the Bishops of Albany (Vice-President) in the chair, Pennsylvania, New Jersey, Springfield, Pittsburgh and Nebraska; the Rev. Drs. Eccleston, Smith, Huntington, Applegate, Greer, Anstice, Alsop, Perry, Stires, Fiske, Lines and Parks; and Messrs. Low, Chauncey, Ryerson, Thomas, Goodwin, Gardner, Butler, King and Pell-Clarke. There were present of the *ex-officio* members the Bishop of Asheville, and the Right Rev. Dr. Griswold, Bishop of the Missionary District of Salina, who was consecrated on the 8th instant, was introduced to the Board and took his seat.

The Treasurer reported that the increase of contributions applying on the appropriations to January 1st as compared with last year was \$10,735.17, notwithstanding that in last year's amount nearly \$14,000 was specifically given for restoring the reserve. The increase is mainly in the parish offerings, which are almost double those of last year at the corresponding date. The Treasurer added: "When, however, we compare the receipts of \$86,228.53 (in four months) with our requirements of \$70,000 a month the contributions seem small and every means should be employed to induce the parishes to make their offerings as early as possible in the fiscal year." It was furthermore stated that the necessary additions to the appropriations at the December meeting were for Domestic Missions \$2,760, for Foreign Missions \$3,724.46.

Through the Presiding Bishop a proposition was received from the United Boards of Missions of the Provinces of Canterbury and York proposing to hold a great Congress of Churchmen open to all parts of the world in the interest of missions and in definite connection with

the next Lambeth Conference of Bishops. The proposition originated with Bishop Montgomery, the Secretary of the Society for the Propagation of the Gospel, and invites the fullest and frankest discussion of all details and the suggestions of Synods and Councils, as every portion of the scheme is open to debate and correction. An answer is asked by May 1st, 1903. The Board of Managers appointed a committee for its part to take the matter under consideration.

The death of the Rev. Dr. Campbell Fair, District Secretary for the Northwestern District, was announced, and the Rev. Carroll M. Davis, Dean of the Cathedral of St. Louis, was elected in his room.

Action a number of years ago provided that the equivalent of three years' salary to the Missionary Bishop, to make the total amount \$20,000 from and through this Society, should be paid into the endowment fund of those dioceses erected out of existing missionary jurisdictions which had received full interest under the Harold Brown Fund and the James Saul Gift. The question had been raised whether other missionary jurisdictions becoming dioceses should also receive the \$9,000 from the general funds of the Board. At this meeting it was

Resolved: That there be pledged to any Missionary District that shall have secured the sum of \$21,000 as an endowment of the Episcopate the further sum of \$9,000 from any funds in the treasury not otherwise appropriated as an additional encouragement to secure the perpetual endowment of said Episcopate,

PROVIDED, and the foregoing pledge is upon the express stipulation that said Missionary District, with the aforesaid provision for the support of the Episcopate therein,

shall have been admitted to representation in the General Convention of the Protestant Episcopal Church in the United States of America in accordance with Article V. of the Constitution of said Church, and,

PROVIDED further, that thereafter no other or further appropriation shall be required of the Domestic and Foreign Missionary Society of said Church, for the support of the Episcopate within and for the jurisdiction of such new diocese.

Communications were received from fourteen of the bishops in the domestic field having missionary work under their charge making requests under appropriations already made with regard to appointments of missionaries, their stations and stipends, all of which were acceded to.

Letters were submitted from the Bishops of Porto Rico and of the Philippines. The former is actively engaged, by using his portion of the Woman's Auxiliary United Offering of 1901 and other moneys at his discretion, in adding to and improving the real estate in the Mission, in connection with which he asked for and received an appropriation of \$550 for the furnishing and rent of a property at Puerta de Tierra, where he expects to open a mission for the large number of colored communicants most of whom have come from the other islands within the Diocese of Antigua. He says this is his first real outreaching and seems to be full of promise. Explains that he is using the money of the Woman's Auxiliary particularly in securing homes for the clergy and their wives. The parish school in San Juan has grown so fast that the Bishop has had to arrange for a better and larger building on the same street.

Letters were received from all the foreign bishops.

Pursuant to the expressed opinion of the Board of Managers Bishop Ferguson has made arrangements for removing the Girls' School from Cape Mount to the St. Paul's River. The Bishop has obtained for three years a

brick house at Clay-Ashland about twelve miles from Monrovia. Eventually new buildings will be required which the Bishop estimates will cost about \$14,000. The removal of the School has been under consideration for some time. During his recent visit to Cape Mount Bishop Ferguson confirmed eleven, all pupils of the school except one. The Bishop is asking for three bells upon which an estimate has been given of \$150. The parish and Sunday-school of St. Andrew's Church, Buchanan, had just contributed \$305 to further their outlying work of St. John's Chapel, Edina.

The Bishop of Shanghai had lately returned from a pleasant trip to Soochow and Wusih. At the Bishop's instance the Board has authorized the authorities in China to proceed with the erection of the new building for St. John's College so far as the funds in hand will permit, with the caution that no obligations be incurred under the contract beyond such limitation. A little less than half the money needed has been contributed in China and in this country.

The Bishop of Tokyo conveyed information that the work of St. Margaret's School has been placed under the management of the Japanese under a definite contract and is now in a measure self-supporting. The "foreign ladies" are to continue in the School as teachers and its Christian character remains the same. The Bishop considers it a distinct and intelligent effort on the part of the Japanese in the line of self-support. One thousand dollars were appropriated for the cost of the necessary repairs of St. Paul's College building, Tokyo, to preserve the property and the cost of meeting the requirements of the Japan Government with respect to a sufficiency of light.

From Nara, in the District of Kyoto, intelligence comes from the Rev. Dr. Correll that the work is going forward very encouragingly.

The Committee on Audit stated that they had caused the books and accounts of the Treasurer to be examined to the

first instant and had certified the same to be correct.

A committee was appointed to attend, with the Secretaries, the Conference of Foreign Mission Boards and Societies in the United States and Canada which was held on January 14th and 15th.

Announcements

Concerning the Missionaries

Porto Rico

THE REV. HARRIS B. THOMAS and wife, who sailed from New York December 10th, arrived at San Juan on December 15th and proceeded to their destination at Ponce the next day.

The Philippines

At the Stated Meeting of the Board of Managers on January 13th, Bishop Brent's appointment of Miss Jane S. Jackson, as trained nurse in the Settlement at Manila, was approved. Her salary had been provided for the first year.

THE REV. IRVING SPENCER and wife, via the Suez Canal route, arrived at Manila November 19th.

MISS E. BEATRICE OAKES, whose appointment was announced last month, left Boston January 20th, expecting to sail direct for Manila from San Francisco by the steamer *Gaelic* on January 28th.

Africa.

At the January meeting of the Board the following appointments, by the Bishop of Cape Palmas, were formally approved: Mr. John Frith, a professor in the Liberia College and a candidate for Deacon's Orders, as superintendent of the Girls' School at Clay-Ashland; Mr. Theophilus M. Seymour, a teacher from Sierra Leone, as assistant in the Boys' School at Cape Mount in the room of George Blanco, retired, and Mrs. Sara J. McCalla as teacher and matron at the Cape Palmas Orphan Asylum and Girls' School.

Shanghai

THE Bishop of Shanghai's appointment of Miss Maud Truxton Henderson, as missionary worker in his district, was formally approved and the usual appropriation for outfit, travelling expenses and salary was made from the Woman's Auxiliary United Offering of 1898. This appointment will take effect upon the completion of her course in the New York Deaconess School.

IN the last number of this magazine announcement was made of the appointment of Dr. Cora White Carpenter as Medical Missionary to Shanghai. It is with great regret that we have to announce that her resignation was accepted by the Board at the January meeting because of a sudden infirmity which had overtaken her.

MR. AND MRS. F. C. COOPER, returning to duty after leave of absence, left New York December 22d and sailed from San Francisco by the steamer *Coptic* on January 3d.

MISS STEVA L. DODSON, who sailed from Shanghai by the steamer *Preussen* on October 11th and, arriving at Naples, proceeded overland to London and reached there December 27th. She sailed thence by the steamer *Minnetonka* on January 8th, and reaching New York on the 19th proceeded immediately to her home at Wytheville, Va.

Hankow

THE REV. LAURENCE B. RIDGELY, at present in this country on leave of absence, has been obliged for family reasons to present his resignation. It was accepted by the Board of Managers with an expression of sincere regret, to take effect upon March 1st or about that time. Mr. Ridgely is now on a tour of duty for the Society.

THE REV. ALLEN R. VAN METER, whose appointment took effect June 2d, and who meanwhile has been engaged in

his duties as Secretary of the Church Students' Missionary Association, with his wife left Philadelphia January 12th, expecting to sail from San Francisco by the steamer *Korea* on the 20th.

MISS ALICE M. CLARK, who sailed from San Francisco on November 7th, reached Shanghai December 1st and proceeded to her station at Hankow, where she arrived December 9th.

Students and Missions

Notes on the Work of the Church Students' Missionary Association.

THE Executive Committee of the Church Students' Missionary Association now consists of Mr. Silas McBee, Chairman; Mr. John W. Wood, the Rev. R. L. Paddock, the Rev. Dr. J. C. Roper, and Mr. F. H. Holmes, Recording Secretary and Treasurer. Mr. Holmes, the new member, has for many years been an active Brotherhood of St. Andrew's man, having held important offices in that organization. He lives in the Diocese of Newark, and is engaged in business in New York City.

THE executive committee decided to hold monthly meetings hereafter. Mr. W. N. Colton, a Senior in the General Theological Seminary, was elected General Secretary for the ensuing year, and the question of providing a woman secretary for the women's colleges, was discussed. The latter question was placed in the hands of a committee to report at the next meeting. The matter of providing funds for the support of a woman Travelling Secretary is the hardest matter to meet. Mr. Colton has not yet accepted his election. It is hoped that the General Secretary hereafter will be able to devote the entire year, and not merely a few months, to his work among the various chapters of the C. S. M. A. The need of more systematic work in the various chapters is becoming more and more felt.

Three new institutions applied at the Convention in December for admission

to the C. S. M. A. These were Trinity School, New York City; University of Michigan, Ann Arbor, Mich., and King Hall, Washington, D. C. The executive committee at this meeting passed upon these, and they were admitted as chapters. The present number of chapters is forty-three.

THE report of the late convention has not as yet been published, but it is hoped that the funds for this purpose will shortly be forthcoming.

THE Convention is to meet next year at Huron College, London, Ontario.

IT may be well to bring to the notice of those whose attention has not been already called to it, the *Manual of Prayer for the Church Students' Missionary Association*. This little manual of thirty-four pages, contains photographs of many former members of the Association who are now working in the foreign field, with a short sketch of their lives; a brief statement of the particular needs of the field in which each one is working, and prayers adapted particularly to these fields. The little book will be found of practical value to all who are interested in mission work. Copies of these manuals may be obtained from Mr. John W. Wood, Church Missions House, 281 Fourth Avenue, New York.

THE WOMAN'S AUXILIARY

To the Board of Missions



BISHOP HARE IN THE CHAPEL OF ALL SAINTS'

All Saints' School, Sioux Falls, South Dakota

BY EUPHEMIA JOHNSON

THE name of Bishop Hare is associated especially with the Indian field, yet there is another part of his missionary labor of

high importance; that is, the work done at All Saints' School, Sioux Falls, the largest city in the Missionary District of South Dakota. Those to whom the word "missionary" calls up a picture of an uncivilized part of the world would meet with many surprises should they visit Sioux Falls to-day. They would find a well laid-out city, with fine public buildings, good shops and hotels, many pleasant residences and a beautiful cathedral church. Of all these buildings, All Saints' School, built on a slight elevation commanding the town, is the most beautiful and stately. Yet although All Saints' aims to be a "home school of high grade," offering to the girls entrusted to its care "healthful

conditions for the body, a home-like atmosphere, a happy religious tone and high culture," it is none the less a missionary undertaking.

Its founding, seventeen years ago, has thus been described by the bishop:

"A boarding-school of high grade for the daughters of the white people now became of great importance: First, because the new population was a most intelligent one and wished for their daughters the best that the Church could give. Second, because educational provision needed to be made for the daughters of the missionaries, especially those in the Indian wilderness, many of whom had reached an age when it was necessary that they should be taken out of the wild. Third, because a boarding-school, especially if intimately connected with the Bishop, is, in a mission, like a great, strong heart in the human body. It is a

constant, steady force, and radiates its influence in every direction. I conferred, therefore, with some generous friends at the East, and, being assured of their support, I made known to the town of Sioux Falls that I would make it my See, and put up a fine town improvement, and use it for a boarding-school of high character and for my residence, provided the people of the town would give me \$10,000 in cash and land.

"My proposition was accepted, and a fine stone building was erected. It stands at the head of the main street of the town, on a fine elevation, removed from the bustle and dust of the city, yet within fifteen minutes' walk of its centre, on a five-acre tract surrounded on all sides with broad streets. I took up my quarters in this boarding-school, and tried, by throwing into the school my life and means, to insure its success."*

All Saints' aims to train up the women who are to make the homes and mould the social life of this new civilization, and to shape their characters by educational work done in accordance with the ideals of Christianity and the Church. It seeks to reach all classes of girls. It ministers to those whose education must end with the secondary school. It also wishes to provide, here in South Dakota, a place where girls can get thorough preparation for college without going far from home. Especially does it wish to give every educational advantage to the daughters of the self-sacrificing clergy. The school has been twice enlarged, and now contains one hundred and four pupils, fifty-five of whom are boarders. Here are daughters of missionaries—some of them children of the native Indian clergy—daughters of army officers from lonely posts, of Government agents on Indian reservations. Then there are others who are motherless, or who, for some reason, must be separated from their parents. One of our Congressmen has left his little girl here while he and his wife are in Washington, and the Governor's daughter is a member of the senior class.

The school has two departments, the elementary and the academic. Work in the latter is arranged to meet the needs of those who do not go beyond the school work and also of those who come to All Saints' seeking college preparation. Last year the examinations of the "College Entrance Examination Board" were held here, and were successfully passed by three girls, one of whom has since entered Smith. This year the school contains girls who are looking forward to entering Bryn Mawr, Wellesley and other Eastern colleges.

In addition to all these advantages, All Saints' gives, at the most impressionable period of life, a religious training in the principles and habits of the Church. This is done in three definite ways. First, there is training in worship. On Sunday the pupils attend services in the parish church, which is the Bishop's cathedral. On week-days there are brief services, bright and joyous in character, in the school chapel. This chapel, in a very special way, sums up the idea which was in the Bishop's mind when he named the school All Saints'. It is itself a gift, and contains many memorials—altar furnishings, beautiful windows and other memories of friends of the school. In this chapel also are held the special services that mean so much in the life of a Church school. All Saints' Day is, of course, the great day. On that day the chapel is exquisitely dressed with ripened grain, bittersweet and flowers. The first service is an early choral Celebration, at which all the household is gathered. Later is a second service, also bright with music and flowers, for the entire school.

Besides the training in worship, there is systematic training in giving. I have never seen any place where there was such an intelligent, systematic interest in the different branches of Church work. All the special offerings are remembered, and the girls give in what seems to me a remarkable manner. They feel that much has been done for them, and that they must "pass it on." "Every Christian is a missionary by virtue of his Baptism," seems to be the

* Report to the Board of Missions, 1900.

unspoken motto of the school. Their offerings last year amounted to over \$250.

The third side of religious training is the definite instruction. Two lessons in Bible or Church history form a regular part of the curriculum. Then there is a Sunday-school that teaches the Church catechism and Prayer Book; and, finally, there are familiar talks by the Bishop himself, after morning chapel. These perhaps are what the girls care for most. They remember them after they leave school, and quote "what the Bishop said to us in chapel."

This training at All Saints' sends out girls who become centres of Church work and influence throughout the country. In many cases the founding of a parish has been due to an All Saints' girl, and everywhere they are strengtheners and supporters of the Church's work.

I cannot leave this subject without speaking of what is the heart and inspiration of it all—Bishop Hare and his life here. He seems to me one of the most complete illustrations of what people call "the settlement spirit," but which is really the spirit of the early Church, when Christians "had all things in common." The school has been his home from its beginning, now seventeen years ago. When his friends wish to give him a present, they give something to the school, and many of his own personal belongings and pictures are placed in rooms open to the household. One of the pictures seems to me to give the key-note to the whole life here. It represents the Good Shepherd bending to rescue the lost sheep—the same subject is also represented in two of the chapel windows—the idea of the Bishop being that Christian education is one of the offices of the Good Shepherd, who in it seeks to save the young not only from sin but from the brambles and thickets of ignorance, prejudice and confused thinking.

The Bishop has had the good fortune that does not fall to every founder, of securing the aid and support of those who understand and help to carry out his ideals. Miss Helen S. Peabody has been with the Bishop as principal from the

very beginning; her sister, Miss Mary Peabody, who acts as the Bishop's secretary and teaches in the school, has also been here for many years; the matron has been here for eleven years. Around this permanent staff come and go others. At present the faculty and administrative officers number twenty. They are women of cultivation and high character, many of them specialists in their several lines of work.

Of course all these advantages are not entirely paid for by the girls. The great schools of England which have been the strength and glory of English Christianity were founded and endowed by devout souls to offer the privileges of Christian education to those who had need. And so with All Saints'. Building and land are free from debt. The school makes a small charge for tuition, that does not much more than cover the actual living expenses of board and lodging. Music and modern languages pay for themselves. More than this the Bishop will not ask, as it would cut off from the school those whose need he most wishes to meet. For the rest—for salaries, for repairs, for all the hundred and one improvements and additions required by a progressive school—for all these All Saints' has depended on the generous gifts of those who believe in the great cause of Christian education. Some day we hope they may know and realize all the blessing they have brought.

An Acknowledgment from Boise

BISHOP FUNSTEN writes on January 13th, upon receipt of an additional sum from the last United Offering: "How grateful I was for that \$450.25 additional from the United Offering of 1901! It came just in time for our great need in St. Luke's Hospital, which, so far, has been the work of benevolence of women. Never was a gift more needed. It will be a pleasure to think that all our good Auxiliary people will have a part in the hospital, and help to minister to our sick in all the days to come."



STARTING FOR BIG WIND RIVER, WITH THE CHRISTMAS TREE

An Arapahoe Christmas Tree

BY GRACE D. COOLIDGE

I WANTED to call this article "The First Christmas Tree on Wind River." It was the first the Arapahoes ever had there. But a few days before ours, the field matron had one several miles above, at a settlement of Shoshone mixed-bloods, so, as that was also on the river, it spoiled my title.

The idea of getting up a tree was an impromptu one. Mr. Coolidge and I had very little for it but candy and peanuts, in bags which we made out of pink mosquito netting, and a few little toys left over from a Christmas sale we had had the week before, for the benefit of the Agency (white) church.

Our ranch is on Little Wind River, about fourteen miles from Wood Flat, as the Arapahoes call the place where they camp in winter. Mr. Coolidge's duties for the First Sunday after Christmas left us free to go over to Big Wind early in the day; so we loaded the tree—a little one, which we had got from Crooked Creek Canon, ten miles above us, and which had already served at the fair and among the Agency's Christmas decorations—with the toys and peanuts, our bedding and "grub," as we say out here, into our spring-wagon, and started off in a howling windstorm,

We were to spend the night at the cabin of a friend, a young Arapahoe, who vacated it for us. We forded Little Wind River and followed the road, which struck off east through wide sage-covered hills toward Big Wind. We could see, on the edge of the plains, three snow-covered ranges of mountains: the Wind River Mountains to the west, the Owl Creek range to the north, and the Beaver Hills to the south. There is a line of Browning which might have been written of Wyoming:

"So wonderful, so wide, so sun-ruffled."

Finally we turned down a cut in some sandhills, and came out upon Big Wind Valley. It is long, winding, narrow, two miles wide, perhaps, with Big Wind tearing down its eastern side, under the bluffs. The river was frozen, all but a dark, wicked-looking stream at its centre. On either side of the river stretch wide bands of timber, cottonwood trees, tall and thick enough for any country, and the sage brush grows higher than one's head, always a sign of fertile land.

We saw a good-sized camp ahead of us—several cabins and tepees—and we made for it to ask the way to Herbert's. It turned out to be Mule's place, where

we were to have the tree. Mule came out, and told us that Herbert had gone to his cabin to make a fire for us, and that we should find him there about a mile up the river. He had gotten a big armful of wood, and insisted on our coming in and warming ourselves, but we were too cold to get out, and started at once for Herbert's.

I wish that those who ascribe unhesitatingly to Indians those attributes familiar to us all, of laziness, dirt and indifference, could have looked into Herbert's cabin, which he had built himself. It was of logs, had two rooms, and was nestled under the big trees and close to the river. He had told us to bring only our bedding and food, that he had everything else we could need, but we had thrown in a few little extras, not being prepared to find dish towels, toilet soap, and even a whisk broom! And the house was so clean that you could—what is the old saying?—eat off the floor! Herbert and Bruce Goes Back, a schoolboy home for the Christ-

mas holidays, son of a blind woman and a vanished father, whom Mule is bringing up along with four orphaned girls (distant relationship being their only claim on his care), had built roaring fires in both stoves for us.

Herbert was very anxious for us to see the irrigating ditch the Arapahoes had put through the valley the summer before, which will make it possible for them to raise abundant crops from the good soil. So, in spite of the wind, we drove four or five miles up the valley, to the head-gates of the ditch. On the way, at a crossing of the river, we passed several loads of baled hay, and halted while the men tried to extricate a wheel which had broken through the ice. Herbert apologized to us for "our boys," because they were working on Sunday; said the same accident had happened to them the day before, as they were going up to the ranch where they got the hay, and prevented their loading up and returning to their camps the previous night. These young men freight baled hay from the ranch of a white man on the reservation, to the sub-Agency—a day's drive at the slow gait of the freight team—unload their hay, go the next day to the coal bank, owned by a Shoshone mixed-blood, load their wagons with coal, and the next day freight it to Fort Washakie, returning home the day after, thus making a profitable round trip.

The ditch was a splendid one, and means possible plenty instead of hunger—it is often as bad as that—for this group of Arapahoes and for their horses. It is six miles long and seven feet in depth and width. It strikes out of the river first above an old beaver dam, which turned the water with great force into the ditch. The beaver is gone, but his friendship for the Indian persists! Herbert told us that twenty-five of the young men (Herbert was the "boss") worked on that ditch twenty-nine days last summer, without wages or outside help, save a few boards granted them by the Agent for the head-gates. They sang, joked, talked English as they worked, with never a quarrel, Herbert fed our horses



MR. AND MRS. HERBERT WELSH AND
MRS. MULE

with fine oats he had raised since the ditch was put through. That night we cooked our supper by the light of Herbert's lamp filled with oil which he had dipped from its spring, near the coal bank, literally into the lamp. It gave as good a light as ordinary kerosene, and did not smoke.

The next morning Herbert came for us early, and we drove down to Mule's. Mule has a big cabin where Mr. Coolidge is to hold services once a month this winter. It was empty, save for a stove in the centre and blankets spread around the walls. We brought in our tree, which had travelled over twenty-five miles by this time, and hung our candy-bags on it. I went out to talk to some of the school children while we were waiting for the late ones to arrive. There was a tepee beside the house, where the little children seemed to be waiting, for a great variety of giggling little faces poked out of the door, and dodged back again. As Allie Sitting Bear, one of the schoolgirls, said: "I should think there were about a thousand children in that tepee!"

At last we went in. There were some sixty people there. First Mr. Coolidge made them a little Christmas talk, and then we gave out the things. When everything was off the tree, we found a beautiful pair of moccasins with Mr. Coolidge's name on them, hidden in the branches. They were from Mule.

Many of the Arapahoes are very poor, but they are a progressive people. I remember the wise principal of the school I went to as a girl used to tell us over and over again that no change could come to any individual or people from *without*. The feeling, the desire, the conviction, must first exist within us. So it seems to be with the Arapahoes. Their ideals have changed. Herbert showed his ditch with, I think, as great pride as ever the men of the generation before his told their war stories or danced their scalp dances. The same energy and strength which made the Arapahoes of thirty years ago a terror to the people of this region are now



THREE ARAPAHOE SCHOOL-GIRLS

thrown in the direction of improvement of themselves and of their land. With a little wise guidance and help, this generation should be able to accomplish much. The ideal is there; the material result is sure to follow.

Much can be hoped for a people whose one, heathen, sacred code read: "Be true to your friends; be brave to your enemies."

The January Conference

ON January 15th, twenty officers, representing six dioceses, met for their Conference in the Auxiliary Room. Miss Lyon, of the Western New York branch, presided. The representation was: Long Island, two; Louisiana, one; Newark, six; New York, seven; Pennsylvania, three; Western New York, one.

The time was largely employed in the consideration of the letter sent out by the Secretary to the branches, with regard to the contributions of the Auxiliary toward the appropriations of the Board. The secretaries of all branches

are asked to notify the Secretary at the Church Missions House of all pledges made by their branches, that she may record them there. There was also a report of continued work by the members of the Missionary Workers' Committee, and a letter was read from Bishop

Graves of the Shanghai Mission, which appears under his name in the following article.

The February Conference will be held on Thursday, the 19th, in the room of the Woman's Auxiliary, Church Missions House, from 11:30 A.M. to 1:15 P.M.

A Meeting of Women Workers in Shanghai

THE PROBLEM OF THE WORK—THE PROBLEM
OF THE WORKERS—THE RELIGIOUS MOTIVE

BY THE RIGHT REVEREND F. R. GRAVES, D.D., MISSIONARY BISHOP OF SHANGHAI

IN order to promote the work amongst Chinese women, we held a meeting at St. John's, of all the ladies in the Mission, on the 9th of December. I sent out a notice to all concerned, which stated that it was very desirable that we should take into consideration, at the present time, the work among Chinese women. We are asking you at home to send more women as missionaries, and it is a time seriously to consider the whole question of this branch of the work, and to lay plans for the future. As the Bishop feels that this work can be done only by women for women, it is from the women who are now working in the Mission that we must ask help and advice as to how the work may be done. This was the substance of the notice, and in response every lady in the Mission was on hand for the opening of the meeting on the 9th. The meeting began at 10 A.M., and the hours from ten to twelve were used for a service of devotion. The time was divided into three parts, and I made three short addresses, intended to help to a clearer understanding of the work and of the spirit in which we must do it.

The first address was: "The Problem of the Work." I spoke of the tremendous amount of work there is to be done for the good of the Christian Chinese women in our various parishes and stations, in instructing and training them; next of the work among the wives and daughters of catechumens and inquirers. (In one division alone, that under Mr.

Rees, there are 400 inquirers, and amongst them what a number of women to be taught!) Then, outside that, is the work for the heathen women, in bringing them into the Church. The means by which this is to be done is by classes and meetings, and the work on its evangelistic side needs to be pushed. The principal need is for women who will come out from home, with the idea of acquiring the Chinese spoken language and going about in company with a Chinese Bible-woman, two by two, into the homes of the women; and this to be done not only in Shanghai, but in country stations also. The Bible-woman alone cannot do the work, nor can the missionary alone do the work, but the missionary and the Bible-woman together can accomplish it.

The second address was "The Problem of the Workers." I stated first that the married as well as the unmarried were missionaries, and acknowledged the work the married women are doing and have always done. I then went on to say that the unmarried women constitute, as it were, the regular army, and are the force on which the Mission must depend for its work in certain branches of it. The Bishop's problem is three-fold: First, how to get workers; second, how to keep workers; third, how to get the workers to do the work in the best way. At the close I stated the principal qualifications which it is necessary that a worker should possess.

The third address was: "The Re-

ligious Motive," and was meant to impress them with the thought that it was only by the force of real religion that the work could be done, or that the worker would be content to stay in the work in the face of weariness and discouragements.

In the afternoon the ladies met together and discussed the work by themselves. At the close of two hours they appointed a committee of three to report to me. The report says:

"It was the consensus of opinion that our great need was of more women who would be willing to endure hardship in order to reach the women, and also that the married women of the Mission feel the need of more united effort; and to that end we recommend that a meeting of all the women of the Mission, both married and single, be held at least twice a year, where reports of work done, methods used, and suggestions as to new work could be made. The need of more work and systematic visiting among Christian families was clearly brought out. A marked feature of the meeting was the deep interest manifested by all present, and anxiety to do all in our power to forward the work among the women."

Now in asking women to come out, it ought to be borne clearly in mind that this is just now the specific work for which we need women most of all. This going about with the Bible-women, visiting, holding classes and meetings for women, training candidates for Baptism, etc; *this* is what we want women to do. How to *get* them I do not know; you at home must do your best there. How to *keep* them I cannot be sure; some will marry, and some will grow tired and leave, and some will prove unfit. But of the work to be done and the way to do it, there is no sort of uncertainty whatever. We see more clearly than before what are the elements of the problem, and all the ladies of the Mission are at one in recognizing that this is so, and in wishing to see the work done.

I have stated the problem and given a full account of the meeting, because it is really quite an important occasion and turning-point of the work for women. If we can only have a sufficient body of the right kind of women sent from home, I think that there is every prospect of a really great work being done in this department. I hope you will take occasion to lay the facts before those who may have influence in securing workers for us, and before all who think of coming out. And may God put it into the hearts of many women to come out, and to do this work which is so needful.

ON Sunday, January 25th, Maria H. Bleything died, in the city of New York. At the time of her death, Mrs. Bleything was a vice-chairman of the Domestic Committee of the New York Branch of the Woman's Auxiliary, but her connection with the missionary work of the Church went back beyond the thirty years of the life of the Auxiliary. As Miss Bulfinch, she was associated with Dr. Twing in the editorship of the YOUNG CHRISTIAN SOLDIER from its beginning in 1867, and when the Ladies' Domestic Missionary Relief Association was organized in the following year, she became its first Corresponding Secretary. Having her place in the mission rooms, she was identified with both the children's missionary paper and the work of the women of the Church for its domestic missionaries before the Woman's Auxiliary with its Junior department was known; and her ready sympathy, quick perception and clear-sighted judgment had a definite share in preparing the way for the organization which has developed along such wide lines since those early days. Ill-health compelled her to relinquish her active work; but even then and after her marriage, her interest in the Auxiliary continued, and in later years she gave to the New York branch the valuable help of her long experience and constant devotion.

All things come of Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from December 1st, 1902, to January 1st, 1903:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—\$70.26

Anniston—St. Michael and All Angels', John W. Noble, \$30, Mrs. Noble, \$1, "A Young Lady," 25 cts., General.....	21 25
Auburn—Holy Innocents', General.....	2 25
Carlouville—St. Paul's, General.....	4 20
Coalburg—St. Paul's, General.....	5 00
Florence—Trinity Church, General.....	11 41
Huntsville—Nativity, Domestic.....	20 15
Montevallo—St. Andrew's, General.....	5 00
Tilden—Grace, General.....	1 00

ALBANY—\$1,144.96

Albany—All Saints' Cathedral, General....	250 25
St. Andrew's, Domestic, \$23.88; General, \$10; Junior Aux., toward the support of a day-school in the Shanghai District, \$9.37.....	43 25
St. Paul's, Domestic, \$30.50; Foreign, \$7; for Rev. H. Forrester's salary, Mexico, \$25; General, \$5; Junior Aux., for Alaska, \$5; Philippines, \$5; Porto Rico, \$5; Salina, \$5; Laramie, \$5.....	92 50
Athens—Trinity Church, Domestic, \$3.60; Foreign, \$5.....	8 60
Cambridge—St. Luke's, General.....	104 79
Catskill—St. Luke's, Domestic.....	18 80
Champlain—St. John's, Domestic.....	13 05
Cherry Valley—Grace, Domestic, \$5; General, \$5.....	55 00
Chestertown—Church of the Good Shepherd, Junior Aux. toward the support of a day-school in the Shanghai District.....	8 16
Cohoes—St. John's, Domestic.....	10 75
Cooperstown—Dr. H. D. Sill, Foreign.....	300 25
Duaneburgh—Christ Church, Domestic....	11 40
Ellensburg—St. Peter's, for China.....	5 00
Herkimer—Christ Church, W. C. Prescott, Sp. for St. John's College Building Fund, Shanghai.....	1 00
Hudson—Christ Church, Domestic, \$15.30; Junior Aux., toward support of a day-school in the Shanghai District, \$1.07.	16 37
Morris—Zion, Miss Anna G. Steele, Domes-	

tic, \$5; Foreign, \$5; Indian, \$5; Colored, \$5.....	20 00
Morristown—Christ Church, General.....	8 00
Norwood—St. Philip's, Rev. William Lockwood, Indian.....	1 00
Sandy Hill—Zion, Wo. Aux., Sp. for the Bishop-elect of Salina.....	7 50
Saratoga Springs—Bethesda, Domestic....	23 48
Stockport—St. John Evangelist, Domestic and Foreign.....	13 62
Springfield Centre—St. Mary's, General... Troy—Ascension, General, \$12.50; Junior Aux., toward the support of a day-school in the Shanghai District, \$5.....	25 00
Christ Church, General.....	17 50
Holy Cross, "Personal," General.....	16 59
St. Barnabas's, Domestic.....	20 00
St. Paul's, "Members," Sp. for Rev. T. C. Wetmore, Arden, Asheville.....	10 57
Mrs. H. C. Lockwood, Domestic.....	37 53
	10 00

CALIFORNIA—\$250.59

Fresno—St. James's, Domestic, \$8.58; Foreign, \$3.90.....	12 48
Fresno Flats—Christ Church, Foreign.....	75
Oakland—Mrs. M. A. Todd, Sp. for St. John's College Building Fund, Shanghai.....	100 00
San Mateo—Christmas Thank-offering, Sp. for work in Hankow, at discretion of Mrs. Root's.....	10 00
San Rafael—St. Paul's, George E. Butler, General.....	20 00
Santa Cruz—Calvary, Domestic, \$1.53; Foreign, 83 cts.....	3 36
Stockton—St. John's, Junior Aux., General, \$15; Sp. toward building house for Bishop Schereschewsky, Tokyo, \$5	20 00
Miscellaneous—(of which Wo. Aux., \$32), toward stipend of Rev. J. W. Nichols, Shanghai.....	84 00

CENTRAL NEW YORK—\$988.46

Bainbridge—St. Peter's, "An Offering," General.....	25 00
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